





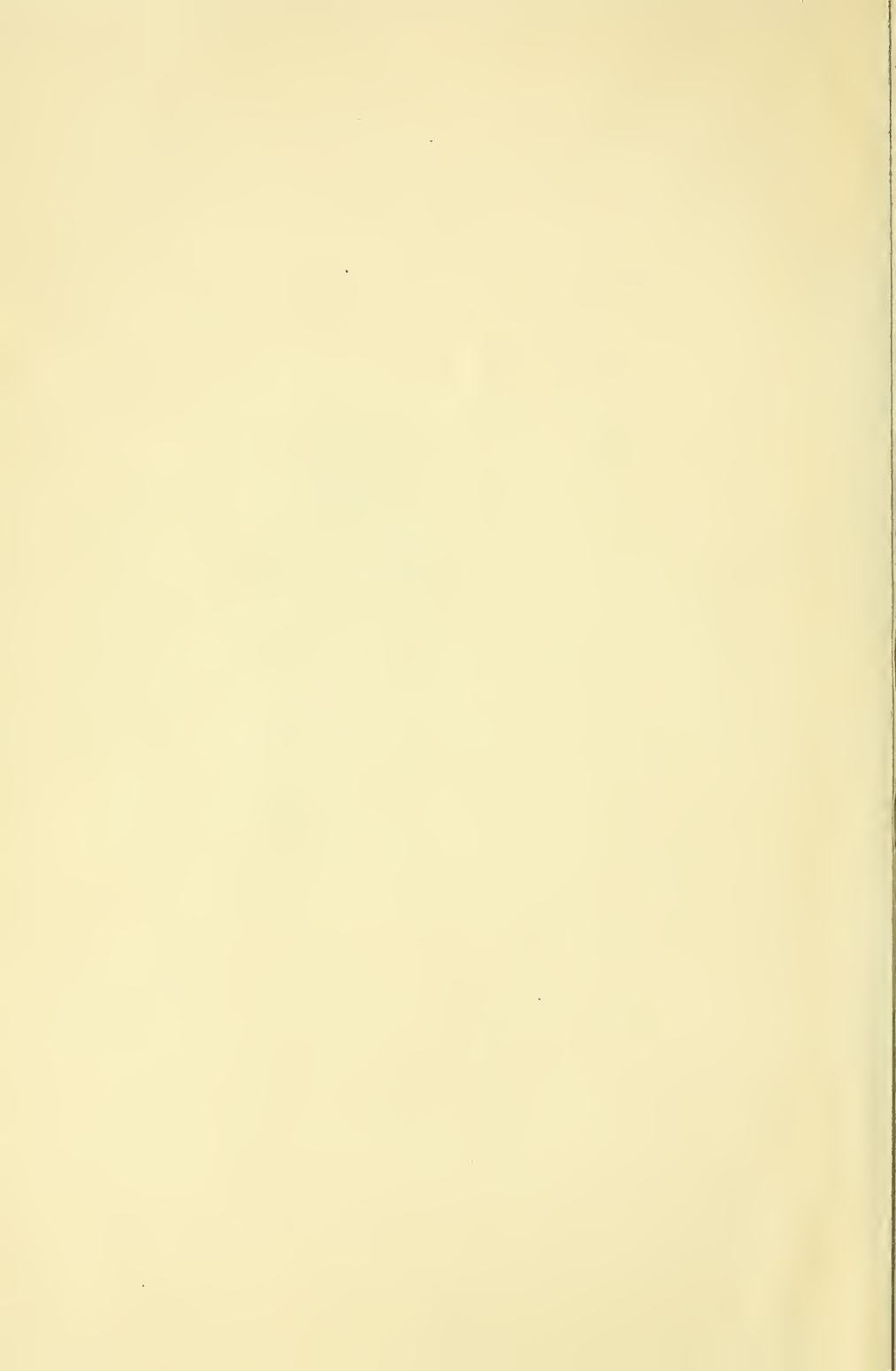
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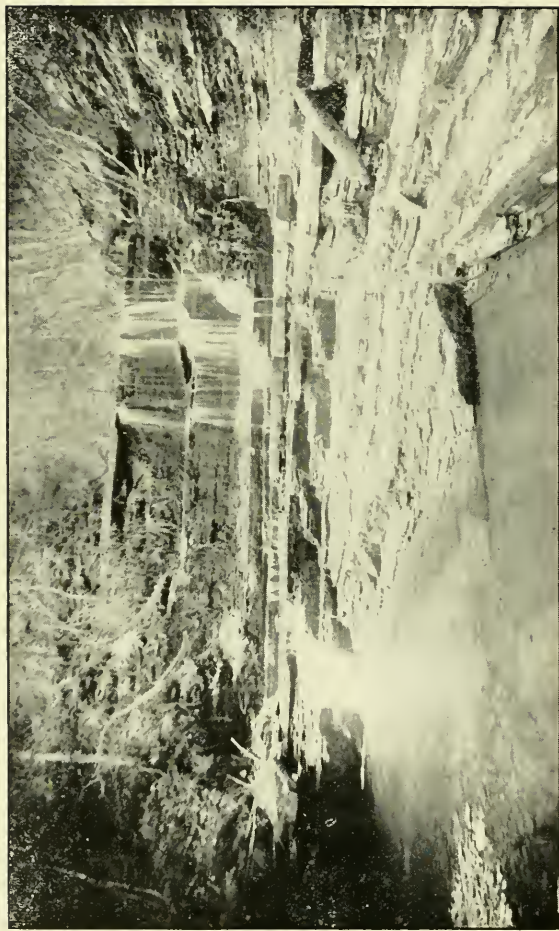
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UPPER FALLS BELOW THE FORKS, BIG GULLY.



# History of Jerusalem.

Containing and Treating of

*Traces of Pre-Historic People ; Aboriginal Occupation ; Geological Outlines ; Indian Villages and Trails ; Early Settlements and Settlers ; Organization of the Township ; Topographical Features ; Pioneer Sketches ; Land Tracts ; Early Industries ; Red Jacket ; Coates Kinney ; Abandoned Villages ; Gu-ya-no-ga Valley ; Springs ; Streams ; Saw-Mills ; Schools ; Recession of Lake Keuka ; The Big Gully ; Various Notes ; Electric Railway ; Post Offices ; Pioneer Incidents and Events ; Asa Brown ; and many Other Matters bridging the chasm of time from primal evidences of Man, unknown to the Indian, till the Race with ax and plow subdued the wilderness, erected the Log Cabin, and speedily founded the first known Civilization upon the soil of Jerusalem.*

BY

MILES A. DAVIS.

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## IN THE FOREGROUND.

More than ten years ago an effort was made to ascertain the extent of encouragement which the publication of a History of Jerusalem would receive. Responses were sufficiently favoring so that plans were entered into for issuing the work. While they were in progress, correspondence and trade papers revealed the fact that prices on paper, binding, and all that entered into the cost of production had advanced 40 to 60 per centum above rates existing when the preliminary canvass was made. It was therefore deemed inexpedient to bring out the work till some later time. During these intervening years much new and valuable material has been developed which has been prepared and added to the original work, more than doubling the size of the volume.

It is hoped and believed by the writer that this form of preservation of many important facts will be more fully appreciated as time goes on. The place of one's nativity naturally appeals to the loyalty and pride of the average citizen. The first home realization of life leaves a lasting impress rarely effaced in subsequent years. While it is confessedly impossible to obtain all that may be anticipated or considerably set forth in this work, it is well to bear in mind that there must be a limit to the volume; also, that however conscientious its preparation, some facts would elude all memory and research. There is an ever present tendency in human affairs toward vanishment into the Lethean stream of forgetfulness.

Jerusalem is remarkably rich in historic material, a considerable proportion of which is of more than local moment. Full treatment could not be compassed in a single volume. It is with regret that much of such matter has to be omitted.

It is with profound pleasure that the writer acknowledges his obligations to Mr. H. C. Earles, editor of the Penn Yan Democrat, for placing the matter of this work in type and printing it.

Grateful thanks are due Dr. James C. Wightman for his most kindly and efficient aid and encouragement and in enlisting the interest of many good people in Jerusalem and elsewhere in this production.

It was originally contemplated embodying in this work all family lines, wholly or partly within the township of Jerusalem; but it was found inexpedient to take up so large a portion of the volume to the exclusion or subordination of other essentially relevant features. Besides, as now, after the lapse of about three generations beyond the ancestral pioneer period, it would probably afford no

special satisfaction to the widely scattered descendants, many of whom would never see the printed record. Genealogy seems properly a division or subject by itself. Furthermore, the groundwork of family history, in this township, was so fully set forth in Stafford C. Cleveland's "History of Yates County," that it seems in nowise essential to traverse the same ground over again.

Reverting to primal ownership of the soil of Jerusalem, it cannot logically be claimed that present ownership holds title, except the shadowy one, vaguely obtained, through the supplanting of Aboriginal possession. The Indian title is precedent, farther back than history. Neither pride, popularity, nor prestige can extinguish the light of the council-fire that burned through centuries of time and still glows upon the unwritten scroll of reason and unrecorded narrations in the equity of duration. Treaties may obliterate titles, but they cannot erase the lines of the ages. Mankind perpetually rotates, but the stars and the mountains abide.

In some points of view the present is a continual evolution. The links, of which we are, individually, but the momentary one in view, in the endless chain of time are unfolded one by one, neither end of which mortal eyes behold. The past is a succession of events which we can at best but inadequately imagine or dimly perceive in the records once made by hands that are now dust, or handed down through the silent ear-drums of vanished generations. The present is a perpetual outpushing or unfolding of the parchment of the past that rolls up with every sunset in a continually closed circle as rapidly behind as it is spread out before us. In the cycles of the ages there is no pause.

The individual is the product of his or her predecessors, however differentiated by conditions or environments or to whatever tendencies subjected. Primogeniture never wholly yields the line in the perpetuation of the human species. All observation is concurrent that only in the total obliteration of a type of life is there a failure in the reproduction of some distinguishing physical traits of similarity which are still unlike any one of the interminable factors in perpetuation. Largely, in life, every generation is indissolubly identified with a previous one. Though man lives not in the past, he cannot, if he would, escape or forego its potential influence or the fiat of inheritance.

MILES A. DAVIS.

## EVIDENCES OF PREHISTORIC PEOPLE.

It is by no means conjectural or a figment of imagination that a race or races of people inhabited what is now Jerusalem previous to the Aboriginal Men. To what classification in anthropology they should be assigned, cannot be stated, as the only evidences of their existence lies in various works of art concealed in the great book of the earth, of which here and there a torn fragment of leaf is found.

Who built the "Old Fort" in Sherman's Hollow, and for what purpose? What people constructed the curious earthwork on Bluff Point, and what could it have been made for? No one living, reasoning from facts brought to light, can answer these questions conclusively or with any degree of certainty which leaves no shadow of doubt.

That the "Old Fort" of Sherman's Hollow, whose history "no man knoweth," was constructed by a highly civilized people inhabiting this country long before the Red Man, is a logical inference from certain facts which will be given in this chapter. The Indians had no knowledge of who built it, or for what purpose, as they have stated to the writer, who has interrogated some of the old Senecas in other localities. Bartleson Sherman asked some of the Indians who were living in this locality in an early time, who built it, and for what purpose. They knew nothing about it. Some nations of Indians were known to erect fortifications as a place of rendezvous and vantage ground against pressing enemies, but they were generally made by falling trees in such a manner as to form a barricade through which a pursuing enemy could not pass without attracting the attention of those in the enclosure, who were thereby afforded an opportunity to dispose of the assailants.

The situation of this ancient fortification seems to indicate that it was constructed for some other purpose than defense in war. There may have been a two-fold object the builders had in view. The elevated lands to the east would evidently have afforded besiegers a chance to hurl destructive missiles into the "fort" with more or less deadly effect, while, if it had been constructed solely as a stronghold of defense, the site would naturally have been chosen overlooking the surroundings in every direction. Yet why the fortification should have been erected for other purposes than are involved in war, does not seem clear. The earliest settlers relate that there was a deep trench all the way around the outside of the work, and that large timbers were placed on the embankment, fitted firmly together, and where the timbers were joined the whole enclosure was strongly palisaded with heavy posts. As in the case of all fortified enclosures intended for permanency, an excellent and never-failing spring of water was made accessible to those within, and in this instance it was at the foot of a steep bank, naturally protected, on the west side. The spring is still there. The late Joseph N. Davis, who passed away in 1890, remembered when very large trees were growing in the bottom of the trench, then some four or five feet below the level of the ground. The trench was filled up and leveled down long ago, and there is no distinct trace of it now.

Many curious works of art have been found on the site of this ancient fortification (if such it was) which plainly belong to a period of peace and actual civilization. Many years ago—during the pioneer

period—an iron box was unearthed upon the site by a man by the name of Weston who had been digging there during a number of nights. It was in the earliest days of spring, and on the night of the find there was a fall of six inches or more of snow. He was on the ground with a yoke of oxen and an ox sled, and the next day the tracks of the sled were observed by some who visited the location, and they stated that the sled runners cut down through the snow into the softened surface of the earth as though he must have gone out with a heavy load. Some declared they saw the spot where the iron box was taken out. That it contained a considerable amount of coined money is a reasonable inference from the well attested fact that he went right on out of the country hereabouts, and, though a poor man, unable to buy any land, while here, he went away into another state, where he immediately purchased a large tract which he paid for in coined money at the time of purchase. Civilized people only are producers or users of coined money. This event was fully related to the writer by an early pioneer of Jerusalem, in 1873, whose word was unquestioned; and it was also related to the writer by a reliable resident of the locality.

Specimens of ancient pottery have been found at various times on the site, which seems to indicate that the builders or occupants of this fortification, or whatever it was, were a civilized race with a curious knowledge of arts quite different from any known of the Indians.

Once in walking over the ground the late Joseph N. Davis found a perfectly shaped stone pipe, which was evidently the work of the artisans of the stone age.

In 1880, Dr. Samuel H. Wright, A. M., a gentleman of eminent scientific attainments in nearly all branches of knowledge, made a careful survey of the plot and site of this ancient work, and the following is his published report thereon:

### ABORIGINAL WORKS.

An Aboriginal earthwork in Jerusalem known as the "Old Fort," we find by well recognized works and pointed out by the oldest inhabitants of the locality, is an ellipse having 545 feet transverse diameter from north to south and 485 conjugate diameter from east to west. The outside was a raised earthwork, having twelve gateways nearly equally distributed around, the narrower being eight feet wide and alternating with the wider ones about fourteen feet wide. A deep, wide trench ran around the work. The enclosure contained four and three-fourth acres, and there are two dwelling houses and a school house on this ground. (Later a church has been erected upon the site.)

A large opening in the enclosure about fifty feet east of the spring, was seventy feet wide, and in front or west of which is a steep bank of coarse gravel, into which a bay has been dug out by a large spring which is about eight to ten feet below the edge of the bank. The land east and north of the spring is a series of extensive



sand banks, the Aboriginal enclosure itself being a low bank and rising everywhere gradually to the center.

We found fragments of Indian pottery in a large quantity of old ashes near by, in which was also found recently, by the owner of the land, a broken bowl of a pipe made of baked clay. A French gun lock was also found.

In the recollection of many persons these grounds were covered with a dense forest of pines, and an old stump of an oak nearly four feet in diameter now stands on the edge of the embankment.

Many years ago a Seneca chief told Bartleson Sherman that his Nation knew nothing of the origin of the work, and that it was there when his people first knew of this land.

We surveyed and mapped this work for the Smithsonian Institution on the 23th of July, 1880.

SAMUEL HART WRIGHT.

A copper ax was found by James A. Belknap a number of years ago while pulling stumps on the Ellsworth estate in the Guyanoga Valley near Branchport. A very large pine stump had been pulled which was about four feet in diameter. He counted the grains of the stump at the top, and found that they numbered 250, which shows that the tree must have been that number of years old when cut. It took four yoke of oxen to turn it over after it was pulled. Under this stump, after it was hauled out, was found the copper ax, which was about four inches in length of blade and tapered wider to the edge. There was no place for a handle. He thought it might have been broken off at the eye, or that it was attached with withes to a handle. The ax was long and narrow and somewhat curved. What people made or used such an implement 250 years or more before the life of the tree began?

On the Ellsworth place was also found a grave of primitive origin, as related by Daniel Lynn to the writer. It was also found under a pine stump. The stump was about a foot and a half in diameter. The burial place was laid up with round burnt sandstone, laid regularly on top of each other in most instances. Human bones, a skull, and one arm bone were found in it, demonstrating that it was a burial place. This was found in 1869. From the full account of it as related, it was evidently a mausoleum of some people long before the Red Men occupied this region.

The late Dwight Dickinson found a curious stone near his house a few years ago, and placed it in the wall under his barn for safe keeping. The stone had several parallel grooves cut in the smooth surface, about one inch in depth and extending diagonally across it. The stone was afterward taken out of the wall and conveyed away by some relic hunter. What use was made of this curiously carved stone by the people of the Stone Age, is a question the text-books have not disclosed in the researches of the writer. It seems reasonable to suppose, from the regularity of the grooves, that they were made thus in evenly shaping or edging some of their stone implements.

Up the Guyanoga Valley on the east side, near the Potter line, on

the premises of Henry Hyatt, a rare stone relic was found a few years ago. It was evidently a stone cover to a crock or kettle, the cover of stone plainly having been shaped out of a piece of native rock. It was beveled from the center to an edge at the outer rim all around, and had an iron handle in the center of the cover projecting about an inch and a half above the surface and bent so as to clinch on the opposite side. This stone cover is smoothly polished, and by careful measurement the writer found that from the little more than half of it which was obtained by the finder, the cover must have been about ten inches in width across it, and it was about an inch thick, at the center. Whatever people made it had some knowledge and use of iron as well as stone. The writer has satisfactory ground work for the conclusion he has reached that the Indians made none of the stone arrow heads, axes or other implements attributed to their workmanship. These numerous implements found here and there in the earth, belonged to the people of the Stone Age, and were made by them. Afterward they were found and used by the Red Men all over the country. Has any white man ever seen an Indian making one of those stone arrowheads? They shaped their arrows and used these smooth, sharp and pointed flint arrow heads in them. But what proof is there that they ever made them? It is not the province of this work to attempt to offer decisive evidence concerning debatable subjects, or to formulate technical or ingenious theorems as to the probable race of people designated as belonging to the Stone Age, whether of the New or Old, or to review the uses to which their discovered works of art were applied in that indefinitely long period covering the American continent before there was any record written or oral, of human intelligence or art. It may be well to add, however, that some years after the writer came to the conclusion stated in reference to the making of flint arrow heads and other stone implements, he found his views fully corroborated by an eminent Chippewa Indian, Dr. Jones, of Canada, with whom the writer conversed several hours at his residence in Hagersville. Later, Dr. Eastman, of South Dakota, a full-blooded Sioux Indian in the employ of the government among the Indians of the West and Northwest, who is a college graduate and well versed in all Indian lore, made a public statement over his signature that the Indians never made the arrowheads, &c., attributed to them.

Of object lessons, locally, in the fascinating study of stone relics of a former age, Frank Botsford, of Guyanoga Valley, and William Dinehart, of Sherman's Hollow, have each an interesting collection.

Stone implements of various kinds have been found here and there in the soil of Jerusalem, and the most prolific field has been that of Dr. James C. Wightman, at Branchport, which was the site of an Indian village. Arrowheads, pestles, mortars, pipes, skinning knives, smoothing stones, sinkers, crockery and various other ar-

ticles have been found there. The late Lynham J. Beddoe stated to the doctor that in his boyhood days and through his life parties came every year from places far and near, with baskets to carry home their easy finds of stone relics of almost every kind, and since Dr. Wightman has been in possession of the place, the Reliquarian societies have sent people to these grounds from Buffalo, New York, Utica, Syracuse, Seneca Falls, Geneva, Prattsburg, Pulteney, Penn Yan, Hammondsport and other places, who have been successful in securing relics.

It was generally supposed for a number of years that there was an ancient fort on Bluff Point, and some of the early settlers alluded to it as such. Pertaining to that singular earthwork, Dr. Samuel H. Wright, A. M., in a communication to the writer of this volume, under date of March 28, 1898, says: "It is the strangest work known in anthropology. Nothing like it." The learned doctor made a thorough and careful inspection of the work, and his report thereon, with a diagram was published in the 35th annual report on the New York State Museum of Natural History, and is as follows:

### ABORIGINAL WORK ON BLUFF POINT.

The accompanying diagram represents an ancient work in the town of Jerusalem, on Bluff Point, in lots numbers 5 and 6, on the farm of Harris Cole (formerly Howland Hemphill).

Bluff Point is a high and sterile region, lying between the two arms of Lake Keuka, its ridge being about 800 feet above the lake.

This Aboriginal work occupies about seven acres of land, extending from the highway on the top of the ridge westward or toward the west arm of the lake, having a slight descent westward. The sedimentary shales and flags of the Portage group are only one or two feet below the surface.

The curious structure consists of (what I may call for the want of a better term) **graded ways**, of from three to eight feet wide and now about one foot high, with a vast number of large, flat stones set in the ground edgewise on each side of the ways, the stones leaning toward the middle of the ways. The indications are that these graded ways have never been over two feet high. All the areas between these ways are depressions in which water remains till evaporated, the nearness of the rock below often being only twelve or fourteen inches, preventing its absorption. These areas, or many of them, contain bogs of carex and some grass, but in the summer are dry and afford a fair pasturage. The dirt used to make the ways was taken from these areas, causing the depressions, and the rock beneath was no doubt at that time completely laid bare and furnished the flat stones that are set in on each side of the graded ways.

All that portion of the work in lot number six has never been plowed, and the ways are easily traced when the grass has been removed. Those lying in lot number five have been destroyed, but are traced from the quantity of small fragments of stones still on the surface.

I have not been able to find any relics in this work, which is one of the strangest structures in the state. I find nothing similar to it, figured in any work on archaeology.



No trees are in the structure except a few young ones. There is no living spring of water nearer than a mile at the southwest.

The purpose for which this structure was made, and the race who built it, are matters of conjecture. Had interments been made in the ways, the fact would have been disclosed by the destruction of all that portion in lot number five. But none of the oldest inhabitants of the region have ever seen any relics of bones there. The soil has not depth enough anywhere in the seven acres (being seldom more than eighteen inches deep) to allow of human interments.

Its rectilineal divisions, some of which are over five hundred feet long, are made with almost mathematical accuracy, and indicate a skill we can hardly attribute to the Red Men. This work may belong to the age of the Mound Builders and be one of the many curious structures of that people.

A skeleton was exhumed twenty feet below the earth's surface recently, in Wayne County, by workmen on the barge canal, near the village of Clyde, which a learned archaeologist, after careful and thorough examination, announced as that of a human being of great antiquity, long before there was any history of man, and from faunal-life indications in the soil, the conclusion was deducted that the remains belonged to the Mesozoic period of geological sequence.

## INDIAN OCCUPATION.

Less than half a century previous to the discovery of the American continent, the territory now comprising the greater portion of the State of New York was in the throes of an Aboriginal Revolution. The Algonquin Nation held sway over a large proportion of the country east of the Allegany Mountains to the borders of New England. The possession of much of their territory was contested by the then unorganized but warlike Iroquois who were driven from their river holdings by the Algonquins, and in turn were pressing in upon the latter's domain from several points of compass. Before the colonial settlements effected any clearings in the forests the indomitable Iroquois through conquests acquired a large proportion of the lands of the Empire State. The famous League of confederation entered into by the Six Nations, ushered into existence the first pure Republic ever known among a pagan people. It is a wonder to students of Indian history how so firm yet elastic a compact could be made by unlettered people, and comprising at least six different dialects, neither one of the Six Nations of the Iroquois understanding the language spoken by either of the others.

In the founding of the Iroquois Republic the Mohawks pitched their wigwams on the east and were the keepers of the eastern door of the Long House. In Iroquoian, the Mohawks were *Ga-ne-a-go-o-no*, while in their own dialect they were *Poe-way-ats*. West of the Mohawks were the Oneidas, *On-a-yote-ka*, or "stone people." The next Nation west was the Onondagas, *Seuh-no-keh-te*, "bearing the names." They occupied the center of the Republic, and on their lands the Long House was located, and there all the Nations convened

to vote on every matter of common interest, whether of war or peace. Between Owasco and Seneca Lakes was the country of the Cayugas, *Gue-a-gweh-o-no*, "those at the mucky land." The keepers of the western gate were the Senecas, *Nun-da-wa-o-no*, or *Ga-nun-da-wah*, "the great hill people," who, according to a tradition had their origin on the east side of Canandaigua Lake in the town of Middlesex. About the year 1712 the Tuscaroras, *Dus-gu-o-weh*, united with the Five Nations, and thenceforth the Iroquois were known as the Six Nations. They came from the western part of North Carolina.

It should not be supposed that the Six Nations of a common race, yet speaking different dialects, dwelt together in brotherly love from the first. They were warriors by nature, and centuries of time had not burned out the fire of conquest within. The Senecas and Cayugas had many conflicts and were continually hostile to each other. Oneidas and Mohawks were frequently at war. Desultory bands fought each other wherever they met. Surrounding Indian Nations began to dig up the tomahawk. The Mincees and Mohicans of the Hudson River region, the wandering Algonquins along the St. Lawrence River and about Lake Ontario, and west of them the Hurons about Lake Simcoe and Georgian Bay, the Erie or Cat Nation, between the Genesee and Niagara Rivers, who fought the Senecas long and effectually, and lastly the Minquas, Susquehannocks, or Andastez, on the south, were threatening a coil of warfare about the Iroquois which plainly meant extermination. They were all enemies of the Five Nations, and their attacks began to weaken the unorganized and single Nations fighting separately. Perceiving their common danger, the Five Nations held a council and made a compact of united confederation whereby they became at peace with each other and joined in common cause against all their foes. It was a masterly stroke of statemanship for an unlettered people, comparable to that of the founders of our Great Republic upward of two hundred years later.

Some of the descendants of the Iroquois to this day cherish a shadowy tradition of a deity suggesting the momentous occasion, coming to them in his white canoe at the council-fire and portraying the never-ending League and then ascending in the white canoe out of their astonished sight while delightful music from invisible choirs played about them. They relate that he then took up his place in *Ha-wen-ne-yu*, or the Iroquois paradise.

This sagaciously devised and faithfully maintained article of unwritten confederation was a masterly consummation and was fraught with the greatest consequences to their immediate and future welfare. They speedily rose to eminence and power. All questions concerning the confederation or the Five Nations, the negotiation of treaties, the determination of war, and all other considerations of common interest were decided by the League Council convened at

Onondaga. The League was composed of the sachems from each of the Five Nations. The Mohawks and Oneidas were each represented by nine, the Cayugas ten, the Senecas eight, and the Onondagas fourteen. Fifty sachems, *sag-ms*, therefore represented the great League of the Iroquois. On all occasions of the council of the League were present many warriors, squaws, and younger ones—as many as chose to make the journey—and any one of the Nations was at liberty to attend. The sachems gathered about the council fire in a dignified manner becoming a people who had no king or ruling potentate, and each sachem had equal rights, while one vote was sovereign to each Nation in deciding questions of state.

In studying the system of government thus instituted by the Iroquois, it is interesting and important to note how firmly grounded was the whole structure in the method of rotation in sachemships, and especially in the tribal relationship established throughout. Each Nation was divided into eight tribes, or clans, and in two divisions. Each tribe was given a totem or name corresponding to some animal well known to all. The first division consisted of the Wolf, Bear, Beaver, and Turtle tribes, and the second was the Snipe, Heron, Deer, and Hawk. As if to cement the League in bonds of blood, each tribe was considered as akin to the corresponding one in any one of the other Nations.

The Iroquois League originated with the Onondagas, and was effected on the east bank of Onondaga Creek. The chiefs and sachems soon perceived that the compact was in all ways decidedly advantageous. A fraternal spirit was created and maintained among themselves, and thereby they became a power upon the war-path. Realizing their combined strength their first move was against their old enemies, the Adirondacks, whom they virtually exterminated. Surrounding Nations began to feel the force of the Iroquois. Their tomahawk was brandished upon the shores of Lake Superior, their warlike measures were carried into New England and their arrows whizzed along the valley of the Father of Waters.

They conquered the Hurons, Eries, Andastez, Chananons, Illinois, Miamies, Algonquins, Delawares, Shawanees, Susquehannocks, Nanticokes, Unamis, and even the Carnise Indians in their sea-girt home on Long Island found no protection against their attacks. Their military operations were carried on as far north as Hudson's Bay, while the Mississippi River did not bound the western limits of their aggression.

The Senecas were the greatest warriors, and the most aggressive, and many of the most noted and eminent Indians of which there is any account were of Seneca origin. Their lands extended to the east as far as Sodus Bay and Seneca Lake, south to the Chemung River, north to Lake Ontario, generally, and west as far as the caprices of warfare would permit, the general boundary being the Genesee River.

Eventually, when they overcame the Eries, the Niagara River was virtually their western frontier. Their country, broadly speaking, had an area of more than two millions and a half acres of wondrously variegated and generally fertile land, abounding with fine streams and beautiful lakes. It was a veritable earthly paradise for the hunter, with magnificent forests, hills and valleys delightful to behold. In all this enchanting realm there were in those days of palmy solitudes about ten thousand Indians. Now, this region of the Senecas is peopled by half a million or more.

The Indians believe that they were **Ongwe Honwe**, the first real men, and they are dumb when persuaded to reveal any knowledge of any people preceding them.

One hundred and fifty years ago the Seneca Indians were the sole occupants of this region. They were foremost in war and first at the council. About Seneca, Canandaigua, and Lake Keuka were their most famous hunting grounds. The circling smoke arose from many an Indian village, and the wilderness was dotted with their wigwams. The hunter bounded through the forest in pursuit of deer and moose; beavers and martins were in abundance; salmon smoked at every camp-fire; the waters of Lake Keuka were parted by the birch canoe, and the dripping oar of the Seneca glistened in the sunlight. This was the Indian Eden.

The unfortunate allegiance of the Six Nations generally, and of the Senecas in particular, to the British crown during the Colonial struggle, brought their dream to a close. The savage **Sa-sa-kwan** of the warrior subsided at the close of the Revolutionary War, and scarcely a decade passed ere the smoke of the wigwam vanished. The smouldering camp-fire of the Seneca had scarcely turned to ashes before clearings were made, log cabins erected, and fields of corn planted.

An Indian family lived several years after the first settlements of white people, at the north end of the North Branch of Lake Keuka, near the head of the lake. Their names were Goodbody. The family was known to consist of only an old Indian and his squaw, the younger members, if there were any, having doubtless moved away years before.

The last Indian family who left Jerusalem, of which any account has been given, was in 1838, as stated to the writer by the late Lawson Rogers. The name of the Indian in our language was Hiram Cabiff, and he with his family lived on Bluff Point on the Henry Kenyon place, near the lake. The Indian had a wife (squaw) and two sons, Tim and Grove. They lived in a log house built by themselves. The Indian children of this family attended school in the log school house on the west side of the road near the James Stever place, which was the first one erected on Bluff Point. After the family moved away the sons came back a few years later



to visit among the white people on Bluff Point, with all of whom they were on very friendly terms, as were also their father and mother at all times. Lawson Rogers, who was the oldest person born and living on Bluff Point when he made these statements to the writer, knew those Indians well, and stated that they were all as friendly and peaceable as any white people he ever knew. They frequently came to visit his mother, whose maiden name was Jemima Berry, and who was born on the Holland Purchase. The Indian family referred to, hunted and fished a great deal, in accordance with the natural tendencies of their race. The sons had some education obtained at the common school referred to.

Thus a great Nation who were the primal possessors of all this country, vanished. Land titles inherited through countless generations by the Sons of the Forest were virtually extinguished in the conquest through Colonial plantation. Nearly all of this township was heavily timbered in its original state. When Daniel Guernsey made his way through the thick woods everywhere abounding, in 1790, to make the first survey, no one could then have conjectured the evolution a century of time would bring about. Wild beasts and a wild people were the denizens of the wilderness.

Slowly the smoke from the chimneys of the log habitations of the supplanting race began to curl upward through the tree-tops. Clearings revealed the advance agents of a continental revolution, in a double sense, planting the seeds of a new heaven and a new earth. Wigwam and tepee, tomahawk and bow and arrow, faded in the glare of the fire-place and were overshadowed by the shingle roof of the pale-face. The early settlers followed the trails and widened them into roadways. The Red Man pitched his tent farther on in the forest toward the setting sun.

## PRECEDING THE SETTLEMENTS.

For about 160 years before the Revolutionary War, the French claimed priority and pre-emption of the lands of Western New York. They wisely allied some of the most powerful of the Western tribes of Indians with themselves. For a long time they held the reins of territorial acquisition to an extent that indicated eventually a national sway over a large portion of country. But the final hostility of the Iroquois and the military prowess of Great Britain dispelled the French, scattered their forces, and dissipated their dreams of empire in the Paradise of the Genesee and Lake Country.

In so far as the writer has been able to examine the Jesuit Relations, there appears no direct allusion to the French Missionaries ever having established a mission within the boundaries of Jerusalem. Yet it is possible that they had a temporary station somewhere within this township. There is a vague sort of tradition

that at one time they had a mission in Sherman's Hollow; but it lacks positiveness, either in their statements or verification otherwise.

The Jesuits were undoubtedly the first white people who penetrated the wilderness of the Red Man, of which there seems to be any authentic record. The toils, hardships, and dangers undergone by them to plant the germs of their religious faith among a Pagan people, thousands of miles across the sea from civilization, are among the most remarkable instances of zealous and heroic devotion to conception of duty ever self-imposed upon man.

The Jesuits established a number of missions at considerable distance apart in the domain of the Iroquois. There are few external evidences of the existence of their missions upon or about the localities where they were established, except their Relations. It is a question with some whether or not the few apple trees here and there that were found in full fruit when in 1779 General Sullivan laid waste the gardens and products, generally, of the Iroquois country, were set by the Indians or the Jesuits.

It is apparent from the location of the so-called Indian orchards, that the Jesuits followed the leading trails of the Red Man as they penetrated the wilderness to establish their posts in the latter part of the 17th century.

The Jesuits were mainly intent in founding their missions to carry on the work they set about and in recording existing conditions, observations, and experiences among an unlettered people who through centuries of primal solitudes had unwavering faith in their own spirit-land of immortality. The Jesuit missionaries, Franciscan priests, and Recollect fathers were the first Caucasians to lift up their voices upon the soil of the long unknown continent in the faith of the Father-land. They left their homes in sunny France, surrounded by wealth of ecclesiastical position, and sought abode among wild beasts and men of whom they had no knowledge. In many instances they did good work, inculcating temperance, moral obligations, peaceful and humane principles and the good precepts inculcated in their own lives. The most widely gratifying results of their pilgrimage into the New World was the proclamation abroad of the manifold possibilities for the spread of civilization over a country destined in the march of events to become the Great Republic among the nations of the earth.

## EARLY SETTLERS.

No clear and positive date of the first white settler in Jerusalem seems to be established. The original man to purchase land, make a clearing, and erect a habitation, is not susceptible of proof beyond a doubt.

But there are evidences within the memory of the writer as to

the first known white man who came into Jerusalem and lived among the Indians years before there was any settler within the real meaning of the word. Asa Brown came into Jerusalem when it was an unbroken wilderness and dwelt among the Indians a considerable time. He was quite a young boy when he came, but as he was a powerful lad and loved hunting and fishing, he soon became a favorite among the Indians. He related in the hearing of the writer that they treated him with the utmost kindness. He slept in their wigwams, ate at their board, and went with them on many hunting and fishing expeditions. On one occasion, he related in the hearing of the writer, being alone in the forest when he shot a large deer, and finding it too heavy to carry to the wigwam, he quartered it and hung up half of it to a tree, carrying the other half to the Indian lodge. The next day two Indians went back with him and helped carry the remaining half to the abiding place.

As he grew up to manhood he made a clearing and put up a log house in Pulteney, not far from the shore of Lake Keuka. The Indians often came to his house for dried venison. He always gave it to them, and in his absence his wife never refused them. The greater portion of his life was passed in the region of Lake Keuka, much the larger portion of the time being a resident of Jerusalem. In his early life he lived several years with the Indians at the Indian village at Branchport, and was an inmate with the family of the father and mother of Red Jacket, and knew the latter from infancy.

Asa Brown enlisted in the War of 1812 and was sent into Canada against the British. He died in Jerusalem on the 9th of January, 1877, aged 96 years and 9 days. He was born January 1, 1781.

In his prime, Asa Brown was a man of great strength. A number of years ago there was a stone at the top of the hill, just above the Chase place, which two men saw him lift onto an ox-cart. Some years afterward the late Morrison L. Chase, who had heard these men relate the feat, drew the stone to the east side of his residence. Some who have tried to lift it have declared that it would be as much as two strong men could do to raise it from the earth. In June, 1908, Lorimer Ogden and his son, of Penn Yan, having previously obtained consent to take the stone, removed it to the residence of Mr. Ogden, where it may now be seen in his yard. Soon after its removal the writer received the following letter:

"Penn Yan, N. Y., June 25, 1908.

"Mr. Miles A. Davis:

"Dear Sir—My son and I went over after the Asa Brown stone last week, and now it is by the fish pond in our yard.

"It weighed by the Conklin scales 580 pounds. As near as I can find out it is composed of iron and silica, but how it could be so finely polished I cannot tell. There are three small lines of red on



one side, and altogether is is a rare stone for this part of the country. Those who saw it on our way home said no man could lift it, it was so smooth.

Yours respectfully,

"LORIMER OGDEN."

The writer of this work is of the opinion that the stone is of meteoric origin.

Asa Brown was a man of integrity whose word no one would question who knew him. The narrations he made on winter evenings by the fireplace in the log house, in the hearing of the writer, to his beloved father, the late Joseph N. Davis, would make a vivid chapter of interest, but the writer cannot call up from childhood those recollections in sufficiently definite form to relate them. They were of his life and experiences to a considerable extent among the Indians of this region.

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The palm of original settlement is proffered, generally, to members of the Friend's Society. Undoubtedly they were among the first to swing the clearing ax in the forests of Jerusalem. In the year 1791 a brush habitation was made and a clearing begun on the original Friend's place, in the Guyanoga Valley, where, three years later, a double log house was put up for the Friend and the Society. This was on land now belonging to James G. Alexander.

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Ezekiel Sherman, father of the late Bartleson Sherman, came to Jerusalem to make permanent settlement in 1794, along with a number of others of the Friend's Society. Some apple trees are still standing near the residence on the Bartleson Sherman place that were planted there in 1794 while the country was all woods in every direction. For many years one of the most valuable and beautiful groves of sugar maples adorned the homestead and delighted many who knew the location. His residence, erected in 1869, is still a magnificent abode. Bartleson Sherman was a splendid specimen of manhood, and evidently loved and cultivated the beauties and practical good things of nature and art.

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Daniel Brown was one of the earliest settlers. He selected for his abode the location where the late Cyrenus Townsend resided. He chose this location mainly because of a spring of clear cold water which is continually flowing. The orchard on the opposite side of the road was the first one set out in Jerusalem, according to the recollection of Samuel Davis, grandfather of the writer, who was one of the earliest pioneers of Jerusalem. When Daniel Brown settled there the whole country was an unbroken wilderness of woods. In later years, when mail service was established between Penn Yan and Prattstown (as it was called by the early settlers) Daniel Brown's abode became a house of public entertainment. Before Penn Yan

existed, the eastern extremity of this stage route was the house of Captain Lawrence Townsend in what is now Benton.

Daniel Brown, junior, made large additions to the original homestead and built thereon the first grist mill in Jerusalem, about where the Adams grist mill of later years was situated. He also erected a saw mill near the same spot, which later was owned by Isaac Adams.

George Brown, a brother of Daniel, junior, bought 600 acres of the Beddoe Tract, west of the lake, which included the present site of Branchport, and after his death in 1820 the land was sold off in parcels.

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William Davis moved from near Philadelphia to Jerusalem in 1792. He was one of the first tax-payers in what is now Jerusalem. He died in 1818 at the age of 70 years.

Jesse Davis, a son of William Davis, alluded to, was born in 1778 in Montgomery County, Pennsylvania, and married Rebecca Yates of his native place. She died in 1826, and in 1827 he married Hulda Barnes, daughter of Elizur Barnes. Hulda Barnes Davis, always kindly known among her many friends as "Aunt Hulda," died August 8, 1900, aged 92 years, 9 months and 15 days. Jesse Davis died in 1862 aged 84 years. Both were most excellent and highly esteemed people whom many residents of Jerusalem well remember. Of their family of three sons and two daughters, only one, William C. Davis, is living in Jerusalem. He resides on the original homestead.

Mrs. Hulda Davis was the last of the Quaker Society in Yates County.

Jesse Davis came to Yates County with Abraham Wagener in 1791, and they were together about three years living on the west shore of Seneca Lake in a bark shanty. They went to Newtown (now Elmira) to mill. At the age of 18 Jesse Davis helped Joseph Jones survey out a township in which Dansville is now located. They were engaged in the work one month. Only two log houses then existed in Dansville. It was a dense wilderness. Panthers followed them, and wolves besieged them so closely that more than once they had to stand all night and throw fire-brands at them to keep the ravenous beasts at bay.

Jesse Davis was a Quaker, and all his life he was noted for his kindly nature, uprightness, integrity, and honesty.

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Jonathan Davis came from near Philadelphia to Jerusalem in 1792, and the same year he purchased 80 acres of land of Jacob Wagener, about half a mile west of Guyanoga Valley, whereon he resided till his death in 1870, aged nearly 93 years. His wife died in 1858 in her 81st year. Jonathan was a quiet, peaceable, conscientious citizen. He was blessed with a remarkable memory of dates and

principal facts about events that came to his knowledge all through life. Few men ever had such clear and positive recollections. The father of Jonathan Davis, whose name was John Davis, died in Jerusalem at the age of 92. The grandfather of Jonathan Davis was also John Davis, who emigrated from Wales and settled near Philadelphia. Both Johns were the only sons of the families to which they belonged.

Isaiah Davis was the only son of Jonathan Davis and was a modest, unassuming, upright, kind, obliging, and as honest a man as the sun ever shone upon. He was a noble example of the gentle teachings of his Quaker ancestry. He died on the homestead in November, 1870, in the 68th year of his age.

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John Beddoe came from Wales, Europe, to Jerusalem in 1798. After he arrived in New York he bought a small three-ton boat upon which he conveyed his goods up the Hudson River, thence up the Mohawk and other bodies of water till he reached Geneva. Where there was no navigable water course he had the boat and effects carried by teams. From Geneva he sailed his boat up Seneca Lake to Dresden and from there up the Minnesetah River to Lake Keuka, finally landing on the east shore of the North Branch, where Edward N. Rose now resides. With five young men he brought with him from Geneva they commenced a clearing of these beautiful grounds. They first erected a small frame house and afterward a hewed log house in 1807, which was built by Benjamin Durham. It was a most beautiful site for an abode. About forty acres were cleared and sown to winter wheat in due time. A frame house was erected some years later, farther back from the lake. It is still standing. His wife died in 1815, and he died in 1835 at the residence of his son, Lynham J. Beddoe, in Branchport, at the first frame house in the village, and which is still standing. John Beddoe purchased the large tract of land, known as the Beddoe Tract, of his brother-in-law, John Johnstone, in London.

There are various accounts of the amount of land in the Tract originally purchased by Captain John Beddoe, but as near as can be ascertained there were 1,050 acres east of the North Branch of Lake Keuka, upon which his different residences were erected, and 6,000 acres lying west of this branch of the lake, taking in one tier of lots north of the present highway between Branchport and Italy Hill, and all on the south side of the highway to the Pulteney line. Nearly all of this great tract of land was covered with a dense pine forest of magnificent growth. Its value, today, if standing, would be inestimable.

Captain Beddoe was unaccustomed to farming, consequently his knowledge of the requirements of the husbandman was quite limited, as the following incident related of him will show: His manner

of haying for two years had been attended with unsatisfactory results, so much so that his crop of hay had been ruined by "heating." The third haying season had closed and the crop was stored snugly away in the barn. A few days after, he discovered that his hay was rapidly being ruined by "heating," viewing which he exclaimed: "I cut that hay in the rain, piled it up in the rain, and drew it to the barn in the rain, and it will burn up yet in spite of the devil."

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Captain Lawrence Townsend, who married Phebe Green, a cousin of General Green, of Revolutionary fame, was born near Albany in 1740. He was a Captain in the Revolutionary army, and won distinction by his bravery in the battle of Stillwater. He was present at Burgoyne's surrender at Saratoga, and took charge of some of the prisoners. It has been stated to the writer that he came to Jerusalem about 1790 and bought a large tract of land. Of the amount of his purchase or where located, the writer has been unable to learn. It is further related that a log shanty was erected in the woods and in the following winter his son John journeyed there with some of the household goods. Shortly after, Lawrence Townsend with all his family made the journey in a wild country thronged with Indians and beset with wild beasts. He moved into the log shanty previously erected.

Lawrence Townsend's son John married Hannah Fox, and owned and occupied the place where Chapman Sherwood now resides as well as other lands north and east of there. He built the first saw mill on The Big Gully, near the highway leading to the Green Tract. Their children were: Phebe, (who became the wife of Christopher Columbus Chase), Stephen, Elizabeth, Pamela, Obediah, Nancy, (who became the wife of John Brown), Hannah, John, Cyrenus, Mary A. and Emma, (who became the wife of John Johnson, of Penn Yan). Of this family and their descendants none are now living in Jerusalem, though several of them with their families lived a number of years within its boundaries.

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Castle, Ephraim, Jonathan, Jesse, and Abigail Dains came from Connecticut at the time of the advent of the Friend to this region. All except Ephraim were of the Friend's Society. Jonathan, Castle, and Ephraim settled in Jerusalem at about the same time as the Friend's colony. Jonathan was a faithful adherent of the Friend to the last, dying at the age of 92.

Castle Dains was a Revolutionary soldier. He was famous for his skill in curing bites of rattlenakes among the early settlers, which he did by means of a plant that grew in the woods, known only to himself. His daughter Elizabeth married Benjamin Durham, a well-known millwright and an early settler of Jerusalem. Castle Dains lived a number of years on what was later known as the



Linus Dickinson place, in an old frame house that was standing in the early years of the writer's recollection, on the south bank of the gully by the road a few rods east of the lands of William C. Davis. He came to Jerusalem with the Friends about 1794 and passed away among them at the age of 94. Many interesting incidents were related about him by those who knew him. He was in some respects a remarkable character.

Ephraim Dains was also a Revolutionary soldier and one of the earliest settlers in Jerusalem. He was a great hunter, and many a thrilling story is related of him and his exploits among the wild beasts of the forest. He had a stentorian voice and a faculty of sending it ringing through the woods a long distance. Some who had heard him claimed that at times he would frighten into terror some of the wild animals of the forest when he sounded his trumpet-toned voice. However, he was a brave man wherever courage counted in the cause of his country, and was never known to fear the face of clay. There was something of the grotesque, too, in his nature. It is related that on one of the occasions when he had been out hunting and shot a wild cat and brought it home, after partaking freely of the fluid which inebriates, of which he was occasionally too fond, he made a stew of a portion of the wild-cat's body and declared he was going to have a feast. He ate some of the soup and a little of the meat, but soon abandoned the festival as too strong a diet, and some of the settlers said the cat, true to its nature, began to climb up and out of its confines. Ephraim had quite enough of his uncanny feast of the wild.

The place where Ephraim Dains was the first settler is now owned and occupied by Edgar E. Davis, and some of the fruit trees planted by this Revolutionary hero who was a participant throughout the long seven years of the Colonial struggle, are still standing.

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Eleazer Ingraham was one of the early settlers of Jerusalem. He was all his life a zealous member of the Friend's Society. His descendants are yet represented among the living in Jerusalem and elsewhere. His children were Daniel, Philo, Eleazer, John, Abigail, Lydia, Rachel, Patience, and Menty. The last one named became the wife of Samuel Davis, one of the early pioneers of Jerusalem. Patience became the first wife of Asa Brown. Eleazer settled in Pulteney, and one of his daughters, Polly, became the wife of Rowland Champlin, a well-known early settler in Jerusalem.

John Ingraham had one son, Eleazer, who married Esther Boyd, daughter of Wm. Boyd, a soldier. This son died several years before John Ingraham passed away in 1849, at the age of 72. John Ingraham came into possession of the estate of his father, Eleazer, consisting of 116 acres, adjacent to and east of the stone school house. Out of sympathy with and regard for his sister, Rachel Ingraham, who was

a life-long adherent to the Friend's Society, he deeded to her 26 acres on the east side, upon which she resided till her death in 1873. She was one of the two last survivors of the Friend's colony. John Ingraham was a noble, generous, kind-hearted, honest man, and justly enjoyed the esteem of all who knew him.

Nathaniel Ingraham lived upon the Friend's location several years and then bought a farm just west of the stone school house, upon which he erected a log house and barn. Some years afterward he built a frame house on the place, which was the second one put up anywhere along the road from Guyanoga Valley to the Italy line. He was faithful to the precepts of the Friend to the last.

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The Luther family were prominent among the early settlers of Jerusalem. Elizabeth Luther a widow, came from Rhode Island with her eight children. She was a faithful member of the Friend's society and was a woman of superior qualities. Her son, Elisha Luther, married Elizabeth Holmes, and they had a son and daughter. His second wife was Sidna Barrett, a widow. They had five children, of whom Deborah became the wife of Jeremiah S. Burtch, and their daughter, Mary J., became the wife of Dr. Samuel H. Wright, A. M., a man of eminent scientific attainments, who died a few years ago. Joel, a son of Jeremiah S. Burtch, was the father of the Burtch Brothers, the well-known tradesmen of Branchport.

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William Robinson was one of the society of the Friend's who came to Jerusalem from Pennsylvania soon after the first settlements were made. He constructed the first fanning mill in the country.

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Samuel Davis was one of the first pioneers of Jerusalem. He came while still a youth, prospecting for land. Bears, wolves and panthers were in the forests. To find his way back from his land-viewing journey, he blazed an occasional tree with his ax, and his course after settlements were well under way, afterward became the first highway in this region.

## GEOLOGICAL OUTLINES.

It seems a logical conclusion from obvious facts that the earth was originally a liquid fire ball thrown into space. Whether it was cast off as a particle from the sun's huge body in its rapid rotation, along with the other planets that form our solar system, and they in turn cast off their attendant satellites, or moons, or was condensed out of the floating nebulous matter of space, is a question about which astronomers do not all concur. But they generally agree as to the planet having been in its first state an immense sphere of liquid fire, and that it was millions of ages before the surface cooled sufficient

for the slowly confined gases of the interior to begin their convulsive cutbreaks through the crust. Gradually the gases assumed an aqueous form, and when the surface cooled down deep enough and the vaporous exhalations condensed into descending rains, the strata of rocks began to be laid at the bottom of the oceans covering the greater portion of the planet. Earthquakes and enormous upheavals continued, and the softly forming rocks were shaken, uplifted and tilted in countless ways. The gases given off were carbonic, and when the conflicting elements softened areas of the crust sufficient to maintain the lowest forms of plant life, these rudimentary growths were fed by the carbon to such an intense degree that the simplest vegetation became gigantic forests. Oxygen, nitrogen, carbon, hydrogen, and probably ozone, were struggling for the mastery in the evolutionary atmosphere which could hardly be said to exist in definite condition through successive ages till the first and lowest form of animal life was developed in the **protozoa**, which corresponds at the present time with **infusoria**. This is indicated in the lowest system of rocks in which traces of organic structure have been found. Successive stages of life, from the crustaceans of the Silurian period, on through the Devonian age in which appeared the first form of vertebrates—fishes—till, finally, in the fulness of time, the mastodon, megatherium, giganterium, and other enormous mammalia of later ages, and at last Man, as the flower and fruit of Titanic times.

According to Haeckel, the simplest possible order of a living particle was a **moneron**, which he defined as a body of protoplasm in which no definite structural form could be discerned. Protoplasm is a substance somewhat resembling the white of an egg, and its component elements are carbon, oxygen, nitrogen and hydrogen, and constitutes the physical basis of life in both plants and animals.

At what period in the cycles of time Man first appeared upon our planet, Earth, is still a debatable question on the part of many eminent scientists. It seems to be generally admitted that other forms of life existed ages before Man. In fact, Man appears to have been the acme or final product of physical life—the last of the vast succession of animate existence—though Man's place in the actual sequence of planetary life development cannot be regarded as determined beyond a doubt. It is evident that Man existed during the Pleistocene period when the greater portion of the earth was subjected to the gigantic polar icecap, or glacial movement. Recently, two priests in the southwestern part of France found a skull and other bones which were soon afterward placed in the Paris Museum of Natural History, and Prof. M. Perrier, the director of the museum, after long and careful investigation, classified the bones, from the age of the deposits where found, and other evidences, as belonging to the Pleistocene period, which was distinguished as the glacial epoch. The skull is wonder-



fully like the one discovered about the middle of the last century at Neanderthal, Germany, a cast of which the writer of this volume has carefully examined in the Smithsonian Institution at Washington. The Pleistocene period was characterized with implements of flint, bone, ivory, &c., as found in the river drifts in Belgium, Northern France and England, in the old glacial region. At a later period than the river drifts are found the remnants of the old cave men, and it was claimed by eminent scientists that the Neanderthal skull belonged to an earlier race than the cave dwellers. The writer observed as he examined the cast at the Smithsonian Institution, that it had no jaw, and, to all appearance, never had. Only the cranium seemed to have been the sole framework of the head.

A German savant who recently examined some human remains discovered in a Swiss cave, declared that Man lived there before the last glacial period, at least upward of 100,000 years ago.

Inasmuch as there has been considerable discussion and speculation, at one time and another, about the footprints found in rocks in the Connecticut Valley, much of which the writer has perused, as it has a bearing upon the subject under consideration, a glance at the principal facts seem consistent with a fair presentation. It appears that Prof. Edward Hitchcock, then President of Amherst College, found many thousands of tracks of supposed animals imprinted in the sandstones of the Connecticut Valley. These sandstones were in accumulation and process of formation millions of years ago, during the Triassic period, geologically speaking. The finding of these unmistakable evidences of forms of life existing so far back in the great shadows of time, naturally aroused intense interest. These fossil footprints in the rocks were an undisputable record of life of positive value in unfolding its history. Prof. Hitchcock collected about 20,000 of these tracks in the rocks and placed them in the museum collection of Amherst College. These tracks in the sandstones were found extending north and south a distance of about thirty miles, of which Amherst was about in the center. After much patient research, observation and study, Prof. Hitchcock came to the conclusion that the tracks were made by reptiles with feet. Later, Prof. Marsh and others discovered and studied the *dinosaurs*, an extinct group of wonderful carnivorous reptiles, corresponding to the peculiarities of the tracks and tracings of movement in the Connecticut sandstone. One specimen of the *dinosaur* was found, and was placed in the Amherst Museum. In the sandstone were distinct traces of raindrops. The footprints remained in the soft forming sandstone rock, materially aided by the water, which was full of fine particles of mica. This, settling in the track, as the *dinosaurs* passed, prevented the mud as it filled the cavity of the tracks from cementing to the forming rock.

This is but an instance, though a notable one, of the evidences of organic life long before Man appeared.



MIDDLE FALLS, BIG GULLY.



A latter day scientist, with incomprehensible indifference to facts, goes so far as to declare that there are no evidences of the existence of Man on this continent previous to the Aborigine or Indian. In other words, that there was no pre-historic Man in America. It is surprising that anyone of mental attainments, who has, presumably, made any study of archaeology, should make such a statement in face of the volumes of facts set forth by original, conscientious and careful investigators, covering many years of diligent research, all conclusively establishing the claim of Man's existence all over the American continent many centuries before the Aborigine built his wigwam in the New World.

Before the first clearings in the forest along the sea shore of New England, by the Pilgrims, and long ere the English made any settlement at Jamestown, Virginia, what white man so much as dreamed of the ancient Aztecs of Arizona and New Mexico? Previous to the peopling of this continent by Europeans, what historian, gifted with the prophetic acumen of Jules Verne, though he may have been, could have conjured the rocky abodes of the Cliff Dwellers of the southwestern regions of the United States? Who knew anything about, or has any record of, the Cave Men of America? Who knows anything of the life and times of the Mound Builders, who left their earthworks right here in the State of New York as well as along the Ohio and Mississippi Valleys and other regions? No Indian can give any account of them. Surely they preceded the Red Man through unknown centuries. What historian, today, can tell us who wrought the wonderful architecture seen in the ruined remnants of cities that existed in the southern part of this continent unknown centuries before Cortez invaded Mexico?

Instances could be multiplied, enough to fill a large volume, of the positive indications of prehistoric people all over this continent and that unknown races of mankind existed upon the soil of the United States of America thousands of years before any considerable number of the people of the Old World believed or had any tangible proof that the earth was round.

Emerson, with his keen scientific and analytical mind, which could not be swayed by any theories, before any of Darwin's works were published, said in one of his essays on Nature:

"Now we learn (from geology) what patient periods must round themselves before the rock is formed; then before the rock is broken and the first lichen race has disintegrated the thinnest external plate into soil, and opened the door for the remote Flora, Fauna, Ceres and Pomona to come in. How far off yet is the trilobite! how far the quadruped! how inconceivably remote is man! It is a long way from granite to the oyster; farther yet to Plato and the immortality of the soul. Yet all must come as sure as the first atom has two sides."

The oldest formation of rock on the American continent is known as the Laurentian group, and the first land uplifted from the un-

versal deluge is conceded by the most eminent geologists to have been a portion of North America. The writer of this work has observed an extended rim of this first land as it plainly appears in passing over the Great Western division of the Grand Trunk Railway in Canada, not long after leaving Suspension Bridge, on the way toward Windsor. It appears for many miles like an elevated table-land above the railway line which extends a considerable distance along a part of the original bed of Lake Ontario, the first uplift of land forming a portion of its ancient shore line.

The Laurentian group of rocks was the base of worn-out mountain ranges, the oldest land in the world, stretching across an extensive region of Canada and terminating in the low granite highlands about the headwaters of the Mississippi River. Prof. Louis Agassiz, who was certainly most eminent authority, after a thorough inspection of the whole rocky structure stated that the land, of which these rocks are the foundation, was the oldest in the world. The Laurentian mountains came up out of the universal ocean, forming an extensive island of original granite rock about which beat the waves of the great sea from every direction. This may properly be termed the back bone of the North American continent. The Allegany Mountains were next in order of the uplift, and then the Rocky ranges, till in the elevating process the continent appeared in its present extent.

The immediately underlying rocks of this region are generally of the Portage group, except in a comparatively small section of the northwestern portion of Jerusalem where the Chemung group is the first substantial strata below the soil. This layer of rocks extends over into Italy and a small section stretches into Potter. It crops out well up on the Green Tract, about the primal source of the Big Gully, and is not traced in any other portion of the township.

The lowest rock formation in the Lake Keuka region is the Moscow shale, of which there are but few outcroppings of the upper portion of this layer along the Minnesetah River, which is the outlet of Lake Keuka. The Tully limestone appears at the top of the falls in Bruce's Gully, near Dresden, and there is a vertical section in the gorge of Kashong Creek at the crest of the falls at Bellona. The Moscow shale usually contains some fossils. The Genesee shale is well exposed in the cliffs along the Lake Keuka outlet, and the south branch of Kashong Creek. There is a small outcrop of Ganundewa limestone on the east side of the Potter swamp, and this rock also contains some fossils.

There are few exposures of what is called the Middlesex black shale near the mouth of the Big Gully. This generally overlies the West River shale but the latter does not appear in this section. The Parish limestone is found six inches thick in a gully at Sherman's Hollow, and is ten inches thick as it appears in the Big Gully. This



limestone also crops out in the Wagener Gully, near the village of Pulteney, a foot and half in thickness. Fossils are rare in the black shales, but beds of former land plants are sometimes found forming thin layers of lignitic coal. The Rhinestreet shale is also exposed in some portions of the Big Gully. Sandstones appear to some extent along this ravine. At one point is a sandstone six inches in thickness. Toward the east and south the sandstone gradually decreases. Flags and shales, intermixed, are found in the upper portions of the ravine. The approximate thickness of geologic formations and portions of formations in this region is about 2,000 feet.

That all this region was once subject to earthquake convulsions is easily demonstrated by an inspection of the rock layers to be seen from the bed of the stream of the Big Gully. It will be noticed that seams stretch clear through the strata as far as the eye can follow. When the rocks were still in a semi-plastic state, before the internal heat of the earth cooled down below far enough for the gravitating pressure to drive the perpetually generating gases in other directions, the molten mass of the interior found vent in uplifting the newly formed rock, and as the convulsion subsided the rock dropped back with its broken seams in line with the direction of the force that uplifted it like a ball rolling under a carpet.

The final period of planetary evolution, known as the Tertiary, in which the sedimentary rocks, or third of the great series of strata, begin to reveal the more positive forms of life.

It seems consistent with known facts to conclude that vertebrate forms of existence, if not of Man, had attained considerable magnitude when the gigantic glacier or polar ice-cap slid down over the earth, grinding the rocks into soil as it slowly advanced, inch by inch, during the centuries of time, scooping out ocean beds, lakes, and river courses and leaving the drift deposits as monuments of its mighty pathway. That the glacial epoch descended from south to north, is evident from the fact that tropical animals and plants once existed in what is now the north polar regions. It is not long ago that a perfect mastodon was found embedded in solid ice in northern Siberia. All intelligent Arctic travelers and explorers concur in the finding of remains or positive tracings of tropical animals and plants in the course of their explorations. It is likewise manifest that in the path of the ice avalanche many southward flowing streams were diverted, dammed up at their sources, and new channels carved out, through which they subsequently flowed northward. Other streams were choked with the drift deposits under the slowly moving ice-cap, a mile or more in thickness, and forced to seek outlets in other directions.

The cause of the glacial period, no one absolutely knows. The polarity of the earth may have been changed by the swing of some planet so near the earth that its position relative to the plane of its

orbit was radically shifted. The ice-cap at what was then the pole—now the equatorial region—must have been accumulating during many ages, and its weight and density would have been an enormous factor in shifting the scene, if, indeed, it was not the sole cause.

It is unmistakable that the grinding avalanche of ice left certain impressions of its work in Jerusalem. The abrasions are not so apparent upon the rock strata; but the boulders that were broken from other rock, the like of which do not exist in the township, were strewn along under the ice-plow that ground off their jagged edges and sharp corners and left behind as the giant glacier receded, are frequently to be seen. There are plenty of indications that the stream through the Guyanoga Valley once flowed northward and thence eastward into Seneca Lake, of which Kashong Creek, rising in Benton, was the lateral part of the stream. But the drift deposits, under the receding ice, elevated the lands in and about the present sources of the two streams, in Benton, and the Guyanoga Valley stream was deflected southward into Lake Keuka, forcing a new outlet for the lake through the Genesee slate from Penn Yan and the Tully limestone through Torrey to Seneca Lake. Previous to this the lake occupied all of the valley between Bluff Point and East Hill, and Bluff Point was then an island. The movement of the ice-cap toward the north ground off a considerable quantity of the promontory of Bluff Point and deposited it in what was then the lake bed north of it, thus filling the valley above the water line when the lake finally receded through its final and lower outlet, and as it proceeded farther north, stopped the outlet of the lake in that direction. In its path the bed of the lake itself was scooped out and formed as a receptacle for the flow of water beneath the slowly moving continent of ice.

There are unmistakable indications that Lake Keuka extended far up the valley to the north. In fact well up on the hillsides, as the writer can point out, a plain shore line, or terrace, more than a mile west of the valley, still exists on the hillside.

Dr. Samuel H. Wright stated to the writer some years ago, that there were two distinct terraces, or shore lines, on the west side of Bluff Point above the lake some distance.

At the mouth of the David Smith Gully, on the west side of Guyanoga Valley, is an immense deposit of sand and gravel, on the north side, showing plainly the result of the swirling action of water through centuries of time. As there is a high embankment of this sand and gravel, beyond any imaginary reach of the gully stream, it was apparently the mouth of some former stream entering the lake at or near the summit of the bank which filled up with its deposits in the long lapse of time and sought another course.

All this region was under water during many ages of time, and after the continent was uplifted from the universal deluge, the ice age channelled out the vast basin of the Great Lakes, and there are



demarkations that point to Lake Ontario as the basin into which the waters from this region flowed in the pathway of the glacier that ground a continent into alluvial soil. The parallel drift hills of Western New York justify the conclusion of this northward recession.

Reverting to the original northward flow through the Guyanoga Valley, of the outlet of the then glacial lake, an examination of the map of the State Engineers' Survey, in 1900, shows that the altitude dividing the headwaters of the Guyanoga Valley Creek and Kashong Creek, in Benton, is only 140 feet at the uppermost sources, while, at a point where the streams pass each other, going in opposite directions, a little less than half a mile apart, there is an elevation of only forty feet rising between them. It is thus easy to see how the original outlet of Lake Keuka flowed on through Kashong Creek, till, at this point the glacial outlet became dammed up beneath the world of ice, thereby compelling the stream to flow back and force another outlet, as it did, into Seneca Lake.

## INDIAN VILLAGES AND TRAILS.

The largest and most important of the Indian villages in Jerusalem was on the land of Dr. James C. Wightman, on the north side of Basswood Gully, at Branchport. Here the Seneca Indians largely assembled during the summer season and many of them remained throughout the year. Some Indian villages were mainly composed of *Ga-ño-sote*, or bark houses, especially where the relics of the Red Race give evidences of a degree of permanency in the Stone Age implements left in the soil. It was here that the squaws made baskets, moccasins, strung beads, manufactured blankets and planted the maize and vegetables—especially beans and squashes—and performed the usual other feminine labors in the tepees and in the open air. It was here that they handed down to their papooses, of suitable receptive age, the oral records of the People of the Forest, till they in turn could repeat them with mathematical exactness. The squaws are the keepers of the traditions, legends, and all manner of folk-lore, as well as important events of the nation or race. They are likewise the arbiters of fate in war and peace of all that concerns the tribe or nation or the individual in affairs of moment.

The Seneca braves hunted up and down the valley and over the hills for the plentiful game which they were never known to slaughter except for food; never through wantonness or cruelty, which the white man calls "sport." The lake and streams afforded them plenty of fish, and their bark canoes often glided like a dream over the *Keuh-kuh* waters. (The Indian pronunciation accents the last syllable.)

It was from this Indian village that some of the greatest of the Seneca warriors went forth. *O-go-ya-go* was a vast vantage ground of an inter-tribal ally of the *Ga-nun-da-wahs*, many moons before the paleface beheld the sequestered shores of San Salvador. The Met-

a-wis-sas, enlisted with their mighty arm of the lake, smoked the pipe of peace with their brothers of the western border. The swift canoe shot like a thing of life from every cove, leaving in its wake the wrinkling ripples upon the placid bosom of the lake.

"Old woods, like the sunbow arrayed,  
By the breath of October were stirred,  
And music to soothe me was made,  
By wind, singing ripple, and bird.

How sweet was the murmuring roll  
Of wavelets that break on the strand,  
And methought I was wafted in soul  
From earth to some magical land.

Circling over thy bosom of blue  
The light graceful gull was afloat;  
And bravely Bluff Point loomed to view  
From the deck of our beautiful boat

\* \* \* \* \*

The Red Man may well with a sigh  
Look there on a paradise lost,  
While the bones of his forefathers lie  
Exposed to the gale and the frost.

His pines, so majestic of old,  
Stand dreamy like battle-thinned ranks,  
The stone of his altar is cold,  
His trail blotted out on the banks."

—Hosmer.

From the Great Trail between Kanadesaga and Kashong along the west shore of Seneca Lake, another led westward to the foot of Lake Keuka, and northwesterly over East Hill into the Guyanoga Valley. Along the west side of this valley was a trail from the Indian village at Branchport to another Indian village on the land of Newton Genung at the present junction of the roads, well up the valley toward the Potter line. It was a large village of the Men of the Forest, and their wigwams were there for some time after the white settlers began to locate in the neighborhood. The Indians were peaceable and gave no disturbance to the white people. Occasionally an Indian would call at the log houses of the settlers and ask for *oc-un-taw* or *nun-an-daw*, (potatoes or other products) and in return would bring the white settlers fish and venison from the forest and stream. Upon a knoll a short distance southeast of this Indian village, near the present highway along the east side of the valley, an

Indian of evident distinction lived among his people of the past, and he continued to live there several years, alone, after the pioneer settlements were made.

The ridges along the sloping lands adjacent to the dwelling place of this venerated Indian, which are a part of the lands that belonged to Elijah Malin, are of very peculiar formation, and though manifestly wrought out through the glacial recession, they are suggestive of artifice on the part of some of the ancient earth-workers. Over the valley portion of these lands have been found many relics of the men of the Stone Age, which came down through successive race periods, not only in wood-craft, but in copper, mica, and other metals.

Following the trail down the gradually sloping Guyanoga Valley to the south, there have been abundant evidences of an Indian village on the place belonging to the late Dwight Dickinson, whose father, Linus Dickinson, when he built the house there in 1849, took out fourteen Indian skeletons while digging the cellar. Several pipes, arrow heads, skinning knives and an occasional pestle have been found upon the grounds. These implements were used by the Indians and are rarely found in numbers except upon the site of their villages. Besides, the friendly Indian, *Gu-ya-no-ga*, who lived a short distance north of this location during and after the Revolutionary War, and did all he could to aid and befriend the Revolutionists, conversed with people at that time about the Indian village there. It is exceedingly appropriate that this beautiful valley takes its name from that noble Red Man.

There was an Indian encampment according to Mrs. Lucy Decker, on the place where she resided, which her father, Benjamin Durham, first cleared and owned. The Indian habit is to make the same encampment year after year, and in all probability they did so there many years before any white man appeared, as it is nearly on the line of the valley trail.

There was an Indian trail, well worn, from Kashong (which is an Indian derivative word, signifying absence of frost, or a spot where frost is rare) to the foot of Lake Keuka, within the boundary of Jerusalem, where there was an Indian village of considerable importance. This trail was well remembered by early settlers as a hard and thoroughly beaten track which so remained till broken by the plow.

The late John L. Lewis, who was certainly eminent authority, informed the writer that the trail from Kashong to the foot of Lake Keuka extended on over East Hill into the Guyanoga Valley, and from there to the great Seneca Indian Village at Branchport. Traces of this trail were visible for some time after the first settlements.

Kashong, on the west side of Seneca Lake, was a great Indian village, which was destroyed by a detachment of General Sullivan's army in 1779. The location was known many years as Ben. Bar-

ton's Landing. It has been stated that this was the only battle fought on the soil of Yates County. If the mapping of the mouth of Kashong Creek is accurate, both sides of it are in Ontario County. If this be so, and if the skirmish or battle took place on the site of the Indian village of Kashong, it was just over the line in Ontario.

The Great Trail from Kanadesaga by the way of Kashong, along the west shore of Seneca Lake, extended to the valley of the Susquehanna and across Western New York to Upper Canada, and it was the primitive pathway of all this Lake Country.

It is related that the Guyanoga Valley Trail had another leading from it over West Hill into Italy Hollow to the great Council Tree—the Big Elm—and on to Ko-jan-da-ga, near the head of Canandaigua Lake.

Visions of Jerusalem as a part of the great theater of the Ga-nun-da-wahs, or Great Hill People," who enveloped their traditional origin in the supernatural genesis of Bare Hill, in Middlesex, overlooking Canandaigua Lake, rise like a dream before the calm reflection of today. However, the beginning of those foremost people of the Iroquois Republic, in the voiceless ages of the unrecorded past, they appear at the dawn of American colonization to have been the most aggressive and powerful of any of the Aboriginal Nations of the Empire State, if not, indeed, on American soil. Their dominant influence, through the boldness and effectiveness of their warfare made them a potent factor to be reckoned with over a great scope of the continental wilderness. They were a trained nation of warriors. They feared no foe, however formidable, as they sounded the war clarion of the Six Nations. War-paths extended in every direction. Tomahawks whistled through every forest. They knew the trails far northward into the British possessions, westward to the great Father of Waters, in whose bosom sleeps De Soto, the first white discoverer of the Mississippi River, southward beyond the banks of the Potomac, and eastward to the turbulent Atlantic Ocean. They were, to the extent of their numbers, the most potential people of the forest-covered continent of North America.

Jerusalem, on its eastern line, is within less than six miles of the great Ga-nun-da-saga Trail, which was for centuries the beaten forest path between the Indians of the Tioga, Chemung and Susquehanna Rivers on one side and the great Indian village of Kanadesaga (now Geneva) in the Seneca country, on the other.

Secondary, or tributary trails, extended over portions of Jerusalem. Some of these trails were quite perceptible at the time of the first settlements of white people. The first highway in the township, followed mainly the course of one of the lesser trails. In part, it became an early stage mail route, from Capt. Lawrence Townsend's, in Benton, (years afterward starting from Penn Yan), along in the vicinity of the Yates County Poor House and Larzelere's hotel and over



cinity of the Yates County Poor House and Larzelere's hotel and over West Hill by the stone school house to Prattsburg.

Forest pathways of the Red Man could be traced at the time of the first settlements along the south bank of the Big Gully. Some of these primitive pathways were afterward converted into roadways for hauling timber out of the forests. The principal of these pathways (which is now an old wood and lumber road) lead in an easy grade direct to the Forks of the Big Gully.

A trail also extended nearly the whole length of Bluff Point, its general course passing what is now known as the Kenyoun school house and the residences of Morris Burt, Stephen Heck and James Stever. It was along near this primitive pathway that the ancient earthwork is located, the like of which is nowhere else to be found, described by the late Dr. Wright in another chapter.

A trail extended from West Hill into Sherman's Hollow, passing by the abrupt conical hill near the Bartleson Sherman residence. This was probably to reach the Indian village in Sherman's Hollow.

There probably were other forest pathways of the people whose original history "no man knoweth." Generations trained through interminable time acquire exceeding expertness in following footsteps that seem marvelous to eyes and senses not acute in woodcraft or specially trained observation. Indian wigwams and collective encampments, councils and festivals drew the dusky inhabitants together through the forests far away from the great tribal or national footpaths, and thus some of the solitary passages only occasionally frequented were speedily lost sight of when the clearings broke in upon and subverted the Aboriginal hunting grounds.

The Indians had their wigwams upon the hills and in the valleys of Jerusalem. It is positively known that they had at least five important villages within this township: One on the premises of Dr. Wightman, at Branchport, one on the land of Newton Genung in Guyanoga Valley, another in Sherman's Hollow, another on the Dwight Dickinson place in Guyanoga Valley and another on the land of Stephen Heck, on Bluff Point.

They also had places of encampment in various other portions of the township. One of these was on land where Allen Burtch lived, on East Hill, where have been found many relics left by the Red Men. Another was on land of the late Josiah White, on the Green Tract. Another was on land of Emmett Parker near the white school house, known as the Ezra Loomis place. Another on lands of the William H. Decker estate. There were also evidences of an Indian encampment on the farm where Mrs. Samantha L. Bush resides.

### FOOT OF LAKE KEUKA---INDIAN VILLAGE.

While the Seneca Indians were still the owners and occupants of all this region, there were two white refugees living upon the



hospitality of the Red Men in the southeastern corner of Jerusalem, upon what has long been known as the Hanford estate. One of these men was named Hollenbeck. The other was a foreigner whose name was not known to the early settlers. The foreigner lived among the cluster of pines, some of which still beautify the shore of the lake where his habitation was located. He was there when Hollenbeck came, and had been adopted into the tribal relations of the Senecas. The Indians gave him as much personal liberty as they enjoyed. He was a blacksmith and gunsmith, and often repaired the weapons of the Aborigines, and was considered of much value among them. Hollenbeck lived a short distance further west, on lands of the same estate, but as he had not been adopted by the Indians, his hunting and fishing privileges were limited.

These two men were refugees who were hiding from effects of colonization laws after the close of Shay's Rebellion in the eastern Colonies. They were then beyond the jurisdiction of the rudimentary government.

During the first years of the previous century, Gen. William Wall obtained a tract of land extending around this side of the lake, including the pine trees alluded to, and had the ground surveyed and mapped into lots upon which to found a village to be called Summer-site. He was a Revolutionary soldier. However, he became ill in 1804 and was conveyed to the Friend's house where he died. Subsequently the property passed into possession of Abraham Wagener, and the village scheme was abandoned.

Upon these grounds there was an Indian burial place. From a conical shaped mound there were unearthed, some years after the pioneer settlements, considerable quantities of human bones. On the top of the mound was an oak tree a foot and a half in diameter. The skeletons were very large, some of them nearly seven feet in length, showing that they were once the physical abode of men of gigantic stature. From this mound to the lake there was a walled aperture about three feet in width and height, which was covered over with earth. No white man was ever known to explore it. Indian relics in great abundance have been found about the entrance to this subterranean structure. One of the early settlers says that brass and copper kettles, rifle barrels, iron and stone tomahawks, fragments of pottery, spear and arrow heads, stone pipes, and many other articles were found. There was a strange superstition about investigating this artificial cavern, or whatever it was.

The site of these scenes and mysterious works of man afford material for curious speculation. The articles referred to were evidently not all the handiwork of the Men of the Forest. Some of the articles were probably those of French traders who established posts for exchange of goods with the Indians. As here was an Indian village of considerable proportions, the trade was no doubt carried on at this location several years.

It is claimed, also, that these grounds were the receptacle of valuable treasures buried there by some of the early adventurers in the New World. This claim seems somewhat mythical, as a great deal of digging at divers times has failed to reveal anything of commercial value. Some of those engaged in the search were frightened away when they reached an unknown sepulcher of the hidden past. It is related that John Snyder, an early prospector, a man of large stature, while hard at digging, struck a flat rock which resounded like a hollow chamber of the dead beneath, and that he immediately dropped his tools and hurried into the boat in which he with others had crossed the outlet of the lake, followed by the others as rapidly as their legs could carry them. Snyder insisted ever after that he saw an apparition as big as a lion, with its tail erected over its back.

This region about the foot of Lake Keuka was not alone the scene of dramatic visitations of mankind. It appears to have been a favorite rendezvous of the wild animals of the forest, especially of deers and wolves. It was the round-up and starting point of the hunter and the hunted, and many a deer has mingled his life blood with the waters of the lake when driven into it at the point of the rifle of the remorseless hunter.

The fact is well established that here was a large and important Indian village. It was on a part of the Great Trail from Kanadesaga, by the way of Kashong direct to this location at the foot of Lake Keuka, and some of the very early settlers of Jerusalem often heard of this Indian village as well as some of the strange stories related and of the adventurous first white men who retreated here. This locality has been the scene of thrilling human experiences which would delight the mind and inspire the pen of the romancer.

## TOPOGRAPHICAL FEATURES.

Jerusalem is prominently characterized by three extensive hill ranges. They are known as West Hill, East Hill, and Bluff Point. The West and East Hills are separated by the Guyanoga Valley, which extends from the northern head of Lake Keuka northward clear across the township. East Hill and Bluff Point are divided by a narrow valley extending from the eastern shore of the North Branch of Lake Keuka to the East Branch, about three miles and a half in length. There are four distinct valleys in the township. Sherman's Hollow is one, though it may superficially appear as a depression in the West Hill range at the north. Its valley outlines are as positive and unmistakable as those of Guyanoga, though considerably less in extent, and instead of stretching away in a continuous line it approaches somewhat toward a circle, with the descending grade gently sloping into the township of Potter, along which flows the gentle stream known as Nettle Valley Creek which has its origin on the West Hill range. The valley of Five Mile Creek, with its two forks

formed from the sources, is apparently little more than a wrinkle in the West Hill range till it enters The Big Marsh in the southwest corner of Jerusalem, and this wonderful fen, full of interest to the student of Nature, is a valley carved out of the rolling upland by the gigantic plow of the glacial period when along this line one of the great furrows deflected to the south and left Five Mile Creek flowing beneath it as a tributary to Cohocton River.

Thus, there are three bold high hill ranges and four well defined valleys in Jerusalem. The promontory of Bluff Point loses its valley features on all sides beneath the surface of Lake Keuka, except at the northern end confronting the southern slope of East Hill. Over this modest valley wherein is situated Keuka College, Park, and Kinney's Corners, once waved the waters of Lake Keuka, during which primal period of time Bluff Point was an island.

Jerusalem has a much larger lake boundary than any other township in Yates County. On the west side of the North Branch of Lake Keuka there is a lake frontage from Branchport to Pulteney line, about a mile. Bluff Point, about eight miles in length, on the west side is bordered by the lake all the way. The longest range of shore is from the termination of Bluff Point, northeasterly, to the west side of the village of Penn Yan, a distance of about eleven miles, according to one of the Yates County maps. Thus, Jerusalem has a lake frontage or shore line of about twenty miles, a distance of nearly the entire length of Lake Keuka between Penn Yan and Hammondsport.

The West Hill range or ridge succession extends westward from the Guyanoga Valley clear across the township north and south, except the depression of Sherman's Hollow in the northwest part of the township, forming a continuous relay of uplands, steadily ascending all the way to the Italy line and beyond, forming, finally, the highest elevation in the township, its highest point being 1191 feet above the surface of Lake Keuka.

East Hill, with its western line dipping down to Guyanoga Valley, extends from the valley dividing it from Bluff Point, northward to the Potter line and beyond, gradually dipping toward a lower elevation as it extends toward the north. Eastward the range gradually slopes till it reaches the shore of the East Branch of Lake Keuka and the village of Penn Yan, the eastern slope extending into Benton on the north. The highest point on East Hill is 691 feet above Lake Keuka.

Bluff Point at the apex of its everywhere noticeable elevation, is 811 feet above Lake Keuka.

The center of Lake Keuka is recognized as the boundary line between Jerusalem and Pulteney on the west side of Bluff Point, along the North Branch; and the center of the East Branch the line between Jerusalem and Barrington and Milo.

## RED JACKET.

There has been a great deal of discussion in newspapers and otherwise about the character and career of the famous Indian orator, **Sa-go-ye-wa-tha**, or as known in the English language, Red Jacket, because of the bright scarlet jacket presented to him by a British General during the Revolutionary War. This jacket was long worn by the celebrated spokesman of the Six Nations till in the course of time his individual identity became inseparably connected with it as a cognomen. His Indian name signified in English, "He keeps them awake."

Volumes have been written about this foremost character in the vivid history of the Iroquois. The recital of even the salient distinguishments in his intense career could not be condensed into a single chapter. He took a most prominent part in the greatest strategic events between the Aboriginal and Colonial contestants depicted on the pages of American history. His torrential eloquence, poured out with his mighty voice, were like the mythological thunders of Jove in behalf of his people. His utterance was the trumpet tone of the great Six Nations in matchless appeals against the sweeping encroachments of the pale-face. He stemmed the gigantic tide of racial conquest, setting in over the continent, with the greatest inspirational eloquence that ever flowed from untutored lips. Finally, when treaties were the only alternatives for his people, he voiced their will in the all-engrossing essentials of the parchment records ere the chiefs should sign their symbol to transfer the vast hunting grounds of countless generations of the Sons of the Forest.

Red Jacket was born in 1752, and died in 1830, aged 78 years. He was active on the British side during the Revolutionary War. In the War of 1812-14 he was an useful ally of the Americans and a reliable agent of the Great Republic. He was to the last an uncompromising opponent of missionaries and the cession of the Indian lands to the white people.

No North American Indian was so widely or generally known all over this continent as Red Jacket. He far excelled any other Indian in swaying the Red Men by his lofty, impassioned, and wonderfully symbolical torrent of language. The writer has conversed with several men who have listened to the vivid and forceful eloquence of Red Jacket, especially the late Judge John L. Lewis of Penn Yan, and Col. Elbert W. Cook of Havana (now Montour Falls), and they each stated that every gesture and movement Red Jacket made while speaking was most intensely expressive and significant, consonant with his vast volume of utterance and the trenchant presentation of his subject. Unquestionably, Red Jacket was the greatest Indian orator of which there is any account, oral or written, anywhere.

The writer is in possession of fully substantiated information that Red Jacket at times was in the habit of going to the **Che-qua-gah**



Falls at what was then Catharinestown (now Montour Falls) to practice oratory in the roar of the cataract there, which, in times of abundant water, is the glory of that place. When the waterfall there is at its flush it is a picturesque reminder of the wonderful word-painting of the poet, Robert Southey, in his "Cataract of Lodore."

The wide-spread fame of this Aboriginal orator gave rise to inquiries about his birthplace years before he passed on to the happy hunting grounds of the spirit land of his people. As if to set at rest these interrogatories for all time, in a speech he made at Geneva on the occasion of a public welcome there to General LaFayette on June 7, 1825, at the old Franklin House, Red Jacket stated that he "was born over on the western arm of Ke-u-kuh, pointing, as he said it, to this branch of the lake. This speech was heard by thousands of people, and in part was jotted down at the time by Roderick N. Morrison for the Penn Yan Democrat, and was put in type by Alfred Reed, who was then an apprentice in the Democrat office. Furthermore, he alluded to the Sand Bar as indicating the spot of his birthplace, according to Judge John L. Lewis who read the speech after it was printed, a fact which he related unqualifiedly to the writer, and which certainly renders it more than probable that Red Jacket was born within the boundaries of Jerusalem.

Col. William L. Stone, in his "Life of Red Jacket," claims that Red Jacket was born at Canoga, on the west bank of Cayuga Lake, a statement which will not stand the test of analysis, as Canoga was in the heart of the Cayuga territory, and as the Senecas and Cayugas were at enmity, there is no reason to suppose that Red Jacket's mother, and probably his father, would be away from their people and on hostile soil at that time. The word Keuka has been transformed or corrupted into both Cayuga and Canoga by various historical compilers whom the writer could name, and Col. Stone naturally embodied this error.

Stafford C. Cleveland in his "History of Yates County," says:

"Red Jacket, the distinguished native orator, was born on the west branch of Lake Keuka within the boundaries of Jerusalem, and was an illustrious character whose place of nativity we may well be proud to claim. He saw what Brant could not or would not see, that war was the extermination of his people. He was gifted with rare eloquence and was an able reasoner. Men of the highest capacity and accomplishments who shared his acquaintance regarded him as a marvel of his race and a truly great man."

Some of the eminent delvers in Indian lore have been unwilling to accept of Red Jacket's own public utterance concerning the place of his nativity. Evidently, there could have been no motive on his part to make the statement other than to anticipate and end the questioning pressed upon him by irrepressible scribes of the time. The persistence with which this question has been asked and ans-



wered oracularly by Indianologists to their own satisfaction ever since, reminds one of the posthumous fate of the immortal poet as to his nativity, since expressed:

"Seven cities claimed great Homer, dead,  
Wherein the living Homer begged his bread."

It has wrought no visible injury to the reputation of Red Jacket because some of these gentlemen, well versed in Indian lore, have gone so far in their Canoga claim as to erect a monument on the alleged site with such oracular inscriptions as are supposed to hush any further intention of lugging out interrogation points. Red Jacket is dead and cannot defend himself from his friends. So far as a column of stone has any influence, it may help to perpetuate the memory of the famous Seneca Indian, but it does not necessarily, inevitably, and unalterably determine the birthplace of Red Jacket. There is room for honest doubt beyond the shadow of the stone. The erection of a marble column does not settle a controversial point in history, real or assumed.

It is not far from thirty years ago—along in the '70's—that the birthplace of Adam was mooted. Some really able men of Elmira went browsing around in occult lore, and by some psychological somersault came to the conclusion that the Biblical first man was born at Elmira Heights, a suburb of the city. Straightway, these distinguished citizens set about raising a fund with which to erect a monument to Adam. But the newspapers began to poke fun at the chimerical and absurd project, and the great progenitor of the genus *Homo* is still going down to posterity unmonumented so far as those over-wrought phantomized imaginings or doings of the Elmira gentlemen are concerned.

There are corroborative evidences, besides Red Jacket himself, that he was born on the shore of Lake Keuka, near Branchport. Asa Brown, when a small boy, was left by his father with the family to which Red Jacket belonged. He was placed with the father and mother of Red Jacket and had positive knowledge that the latter was born on the shore of the lake there where an Indian village was located. Asa Brown lived among the Indians there a long time. While his home was with the father and mother of Red Jacket, he was with other Indians considerably. He occasionally slept in their wigwams, went with them on hunting and fishing expeditions, and with them followed the long trails to obtain arrow-heads.

A few years ago the writer asked Dr. James C. Wightman if he could tell about when he had conversation with Asa Brown about Red Jacket's birthplace and the principal facts related thereto. He replied:

"I think probably in 1859 and subsequently at frequent times for years till near the time of his death. I went with him to show me the 'deerlick' on the Basswood Gully. He said, 'This is historic ground. Red Jacket was born over there on the Bar,' and I went with him to

the spot, at the base or commencement of the Bar where there were willow trees. In returning, he said he could show me where Red Jacket's camp ground was, and in the center or thereabouts he pointed out where they used to sit and shape their arrows, bows, and implements. He showed me where there were then very large trees where he used to see the Indians sit and shape bows and arrows, and when we reached the spot we found large quantities of arrow-head clippings. There seemed to be a circular mound plainly discernible when I began cultivating the ground, and upon this was where they sat and shaped their arrow-heads. This circular elevation was some five or six rods in diameter.

"Asa Brown also told me that a stone which I found on these grounds was a smoothing stone for smoothing out the skins they were tanning. He also told me about another long shaped stone being used to grind or crush their corn.

"I asked Asa Brown where they got the arrow-heads. He said, 'They came from a black rock near Buffalo, and some from Pennsylvania.' He spoke of two routes, one around the foot of Canandaigua Lake and the other by Naples or the head of the lake. 'The squaws carried the arrow-heads on their backs from Buffalo and brought them here.'

"On returning from the walk to the Sand Bar and around, he said he was tired, and that he would come around some time and show me where Red Jacket's mother was buried. He did so, later, and showed me the spot. This he did several times, and talked about it a great deal. He was here often, and related many anecdotes about Indians and their mode of life, the making and use of their various hunting and fishing implements.

"At this identical spot where Asa Brown pointed out as the burial place of Red Jacket's mother, in the ground when they were scraping for a new coal yard and steamboat dock, on land of Phineas Tyler, portions of an Indian skeleton were found."

Dr. Wightman made a careful examination of the portions of the skeleton thus found, and by comparative anatomy came to the conclusion that they were the bones of an Indian woman.

Asa Brown's integrity or veracity was never questioned by those who knew him. He was a member of Red Jacket's family—his father and mother and others—and was in a position to know whereof he affirmed.

Mrs. Margaret Botsford, mother of the late Samuel Botsford, was one of the first settlers in this region of the country. She knew Red Jacket and the family to which he belonged. A few months previous to her death, when her mind and memory were clear and bright as ever, she stated to the writer that Red Jacket was born at the Bar of the lake near Branchport. No one ever questioned the integrity of Mrs. Margaret Botsford.

Alfred Pelton, a very early settler, knew Red Jacket, and related that he several times heard him speak of having been born on this arm of the lake.

The late Judge, John L. Lewis, a gentleman whose word no one questioned, was well acquainted with Red Jacket, and he related to the writer that Red Jacket told him several times that he was born at the Bar of Lake Keuka, on the west side.

The writer has carefully perused all that has appeared from the pens of the most eminent Indianologists of the State in support of the Seneca County location as being the birthplace of Red Jacket, and must say, with all due deference to their studies and investigations as well as their conclusions therefrom, that he finds no direct, positive, first-hand, original evidence. The writer is thoroughly convinced that they were mistaken. The shore of Lake Keuka affords proof which from every point of view is deemed conclusive, and which would satisfy any conscientious and impartial inquirer that Red Jacket was born in the township of Jerusalem. It is as well established a fact as human testimony can make it.

Since the above was written, the writer has been favored with a letter from Hon. Robert P. Bush, well known all over the State, a native of Jerusalem, in which he alludes to the fact that Red Jacket "was born down at the base of the Sand Bar, in Branchport. I know from old Indians who came to pay their tribute of respect to his memory when I was a boy."

The writer of this volume has other corroborative evidences as to the nativity of the world-renowned Indian orator, but nothing can be more convincing than the first-hand testimony of those who saw and personally knew whereof they stated and had no possible reason for coloring or concealing their knowledge of facts.

## TOWNSHIP ORGANIZATION---TRACTS OF LAND.

Originally, all this portion of the State was a part of Albany County, which was organized November 1, 1683. In 1772 a new county was formed which comprised all the lands west of a line drawn north and south through the center of what is now Schoharie County, to which the name of Tryon County was applied in honor of the Governor at that time, William Tryon. Soon after the close of the Revolutionary War the name of Tryon was changed to Montgomery County. On the 27th of January, 1789, Ontario County was formed out of a considerable portion of Montgomery, and it was given the name of Ontario from the fact that its northern line was Lake Ontario. All of what is now Yates as well as Steuben County was included in Ontario. Steuben was formed out of Ontario March 18, 1796. In the formation of Steuben County the southern portion of Bluff Point, to its extremity, formed a part of that county. When the townships were organized by the General Sessions of Ontario County in 1796, the name of Jerusalem was retained in deference to the original choice of Jemima Wilkinson, the Friend, who named all this region in which her followers cast their lots, the New Jerusalem.

By the Ontario County General Sessions in 1796 the present townships of Benton, Milo, and Torrey were given the name of Vernon. When Yates County was formed in 1823 Jerusalem was included

therein. The southern portion of Bluff Point had been set off from Steuben County to Jerusalem, previously, in 1814, by act of the Legislature. In 1803 the boundaries of Jerusalem were designated as "township number 7, range 2, and that part of township 7, range 1, lying west of lot 37 and Lake Keuka."

Phelps and Gorham sold to Thomas Hathaway and Benedict Robinson the whole of township number seven, second range, in September, 1790. This was the original Friend's Tract. Previous to the sale to the representatives of the Friend, stated, in the summer of 1790, Daniel Guernsey surveyed the tract, or township as it was called, into lots. Abraham Burdick and his son Nathan accompanied the surveyors as chainmen. Thomas Hathaway and Benedict Robinson were with the parties in making the survey. They were four days in establishing the outward lines of the township, or tract, through the dense forest. The east line extended north and south on a parallel with the line between Benton and Potter. This was the original east line of Jerusalem which extended along the present east line of the County Poor House Farm and the eastern boundary of the Rose estate. All east of this line, to Penn Yan, was then known as Vernon, which was afterward set off to Jerusalem. In reference to the size of Jerusalem as first surveyed and the numbering and apportioning of the lots, Stafford C. Cleveland's "History of Yates County" says:

"The township was found to overrun its six mile boundaries, by 72 rods north and south, and 60 rods east and west. This overplus was equally apportioned to the several lots which were otherwise one-half mile from north to south and one mile from east to west, containing 326 acres each. The first tier of lots was numbered from north to south, beginning with number one at the northeast corner of the township. The second tier commenced on the south at number thirteen and was numbered northward to twenty-four. The township contained seventy-two lots by this survey. By agreement of Hathaway and Robinson, the inlet creek was made the west boundary of the first tier of lots, owing to the difficult ground over which the line had to be traced. This made the first tier much larger than the remaining lots and the second tier correspondingly small."

It should be borne in mind that this tract or township purchased by Hathaway and Robinson included all of what was subsequently the larger portion of the Beddoe Tract. But Hathaway and Robinson finding themselves unable to pay for all the township of land, afterward re-sold to Oliver Phelps 7000 acres on the south side of the township, comprising a strip more than a mile in width. The width of the lake was not included. Oliver Phelps sold this tract to James Wadsworth, a well-known pioneer of the Genesee, who sold it to John Johnson, of London, for \$10,750. Though that was a price largely in excess of its value at that time, if the tract was now as then, with the magnificent pine forest covering it as in those days, its value would easily be worth that figure multiplied by 100. Johnson conveyed this tract of land to his brother-in-law, Captain John Beddoe,



who became the first permanent settler upon it. He sold off 2000 acres of this tract from the east end, and 1058 acres to John N. Rose. The remaining 5000 acres were afterward re-surveyed into lots of 160 acres each. The numbering of these lots began at the southwest corner of Jerusalem and extended northward. The second tier of lots was numbered southward from the north line of the tract, and so on alternating till the total number reached 32.

The second largest tract of land in Jerusalem was known as the Green Tract. This 4000 acre tract originally belonged to Benedict Robinson and Thomas Hathaway, and was a part of their first purchase. This tract extended along the west side of the township northward from the Beddoe Tract to the Potter line. Robinson and Hathaway sold it to William Carter on the first of October, 1794, and he in turn conveyed it to Oliver Phelps. On the 9th of February, 1795, Oliver Phelps deeded it to DeWitt Clinton, and Clinton deeded it to Peter B. Porter on the 5th of April, 1796. Porter re-deeded it to Oliver Phelps a few days later, and Phelps sold off portions of the tract to William Ogden and Heman Ely. They afterward re-conveyed it to Phelps. In 1807 Phelps sold 1350 acres of the tract to Stephen B. Munn. As the State of Connecticut held a mortgage on the tract, the mortgage was foreclosed by that State in 1814 and the land was purchased by Gideon Granger, of Canandaigua, who, with a conveyance from Stephen B. Munn of his 1,350 acres, became the owner of the entire tract. On the 30th of June, 1816, Henry and Orrin Green purchased the entire tract of 4,000 acres for \$12,000. They also obtained lot 56 of Guernsey's survey.

Exclusive of the Beddoe and Green Tracts, which were taken off from the original township purchased by the Friend's representatives, the Friend's Tract then contained 4,480 acres. This tract extended along the east line of the Green Tract as its western boundary, northward to the Potter line and southward to the Beddoe Tract, while the eastern boundary was parallel with the east line of the County Poor House Farm, the original east line of the township of Jerusalem, which is about parallel with the west line of Henry R. Sill's land.

It seems strange that the Friend's Tract is ignored on all the County Maps so far as the writer has been able to inspect them, and "Guernsey's Survey" designated instead. This is decidedly misleading when one seeks to find the limits or boundaries of the original land tracts. Evidently, in the formative period of townships, Vernon included the greater portion of East Hill from the east line of the Friend's Tract, referred to, including all of Jerusalem eastward and southward to Bluff Point. On the east side a considerable portion of Bluff Point, to the southern portion belonging to Steuben County, was originally a part of Barrington. Out of the Friend's Tract lot number 56 in the southwestern corner should be placed in



the Green Tract, as it was purchased by Henry and Orrin Green when they bought the whole of the Green Tract of Gideon Granger in 1816.

Likewise, lot number 55 should be excluded from the Friend's Tract, as this was originally the John Hatmaker Tract. He was an early original settler. A portion of the chimney of his log house was visible in the boyhood days of the writer. His Tract included all of the original lands of John Townsend, James S. Rogers, Samuel Davis, and Joseph N. Davis, on the north side of the highway. These lands are now owned respectively by Benjamin Stoddard, John Morrison, Fred. J. Burk, Guy M. Davis and George D. Davis. This Tract is not indicated on any of the County Maps to which the writer has ever had access.

### TOWNSHIP LOTS.

In the surveys of the township the numbering of lots appears to have been quite hap-hazard, no consecutive order having been maintained from any apparent starting point.

In the northwest corner of the township is Lot No. 1, and extending southward along the western boundary line they run consecutively to No. 9 at the premises of Herbert Robinson. Then starting again with No. 10 directly on the east the numbers run due north again, till the Potter line is reached; then south again consecutively to No. 27, in which lot is located lands of the late Cyrenus Townsend. Then starting again at the southwest corner of the township, upon which are the W. G. Paddock lands, they extend north to Lot 9, thence south and north they extend in quite regular order to No. 32.

Another numbering begins on the north side of the township a little east of the east line of the Moses Hartwell place with No. 1, and extends southward well up along the summit of East Hill, the County Poor House farm being on Lot No. 5 of this range which extends to No. 9, when this series of numbering vanishes near Branchport.

Then another series of numbering begins with No. 1 on the west side of Bluff Point, a little south of west from the Heck School House and extends southward along the west side of the Point to its termination on Lake Keuka; then runs north again, centrally, along the Point till 29 is reached at the Ketchum estate; then beginning again with 73, one lot east of the last line, two other lots, 74 and 75, are numbered west of it, and there the numbering of lots on Bluff Point ceases.

Over in the central or valley portion of the township, again, the numbers start at 17, with the William H. Decker estate, and extend northward up the valley to the Potter line where No. 24 is reached; then southward again till 32 is attained on the former lands of Mrs.

Hulse. From here there is a skip to 41 on the west, and then they extend consecutively to the Potter line where 48 is the number, after which the range of lots extends due south again to No. 56, in which lot are located the Shattuck lands, those of Walter H. McCormick, and a portion of the lands of William W. Wright and the late Cyrenus Townsend.

Going over to the east side of the township, after leaving No. 33 on which is located two of the Wagener estates, on the extreme east side, near Penn Yan, the numbering skips again to 48 in which lot is included lands of the late John H. Butler on the East Branch of Lake Keuka, with "Kill-Kare" landing. Then the numbers run consecutively northward to 56 at the Benton line. Then beginning at 64, upon which is the Mrs. Bennett place, on Bluff Point, they run due north again to No. 71 at the Benton line.

Lots 73, 74, and 75, west of Lake Keuka, were in the original survey of Barrington in the first range of Phelps and Gorham purchase.

Lest to an outsider the numbering of lots in Jerusalem should appear to have been a crazy-quilt piece of business in plotting out the township, a brief explanation seems befitting. The township as now existing has been made up from at least six surveys of as many different parcels or tracts of land, and portions of three different townships were added or ceded to Jerusalem after its original boundaries were defined, each retaining their respective numbers as they entered the fold. Why a re-numbering of lots was not had in systematic order after the final boundaries were fixed for the township, is a seeming paradox. It seems reasonable to suppose it was because no one or more was interested enough to move in the matter.

## RECESSION OF LAKE KEUKA.

Some eminent scientists are of the opinion that the recession of the waters of Lake Keuka, though varying as the years go by, is gradually approaching a lower level which is likely to be maintained. This conclusion is undoubtedly warranted from manifest results. The lake has visibly receded to a lower average within the recollection of many who are living. This is manifest in the uncovering of some of the lands about the head of the North Branch, near Branchport, which in former years were perpetually submerged.

In April, 1870, the water was at least four feet above the top of the State dam at Penn Yan. It was so high at Branchport that the roadway extending east from the village, was entirely overflowed, and the water came up into the wagon boxes as they passed through. The mill owners at Penn Yan and below, along the outlet stream, were alarmed lest their property should be washed away. In years past the level of the lake fluctuated like the temperature of our changeable climate. In December of the year referred to (1870), the water was three feet and nine inches below the dam at Penn Yan,

showing that the lake had receded nearly eight feet since the previous April. On October 5, 1872, it was five feet six inches below the top of the dam, and the boats on the lake could not get through the outlet of the lake to the docks at Penn Yan, and had to land at the Ark as the nearest attainable point. At that time the channel had not been dredged out by the State. The lowest record of the water line was in December, 1899, when the level was about six feet below the dam. For six years previous to the first of May, 1901, the water did not rise enough to flow over the dam, and then only about five inches.

Plainly, the water supply of this region has been slowly decreasing for a number of years. The wild dash of freshets is not indicative of water sources. The flood has its origin in the vapors that ascend into other skies over the vast water expanse that covers the larger proportion of the globe in other climes, driven hither by the winds and atmospheric conditions.

The streams are visibly vanishing. Of the many mills propelled by water power half a century and more ago, none remain on any of the minor streams. The Big Gully, in early pioneer days, maintained a sufficient water-flow to propel four saw mills in its short course of about three miles into the Guyanoga Valley. Now, there is not enough water in this rocky ravine in the long summer and early autumn days, of its own supply, to propel a churn.

It requires no deductive reasoning or close analysis of cause and effect to find the origin of these radically changed conditions. The clearing away of the forests has wrought the havoc.

When this entire region, including all the summits above Lake Keuka, was under the ice sheet, the torrents of water melting under it first reached the channel of the Susquehanna River, which was originally an earth fissure, and afterwards widened by the furious force of the great rushing waters. As the advancing ice, through many centuries of time, pushed on northward, the outlet system was changed to Lake Ontario, which was likewise a glacier-formed water bed. From the summit level of Lake Keuka the shore line descended rapidly in the wake of the age of ice. But when its natural level was reached after this great physical revolution of a continent, it has since receded only through the artificial work of man.

Whether or not the earth is gradually parting with its great and indispensable element of water, may be debatable. Dr. Walser, of Zurich, states that a number of European lakes have wholly disappeared within the last three centuries. He instances the canton of Zurich, which had 149 lakes less than half a century ago, of which only 76 now remain. He states that the same tendency of disappearance is going on with some of the lakes of Russia and Germany.

### EARLY INDUSTRIES AND VILLAGES.

In pioneer times the housewife baked the family bread in a tin

oven opening to the fire-place, or in a kettle upon a heap of coals hauled out from under the blazing fagots and foresticks. Grist mills were few and far between, and some of the more remote inhabitants therefrom could not reach one short of from two to four days' travel.

The currency of the country was pine shingles, oak staves, and pine lumber. The clothes of the pioneers and their families were manufactured from the wool direct as it was clipped from the sheep. The housewife and her daughters, if there were any, were the sole manufacturers. With a pair of "cards," resembling some of the old-fashioned curry-combs, the wool was combed into rolls, the rolls were twisted into yarn upon the spinning wheel, and then woven into cloth upon the loom. Then the cloth was cut and sewed into clothing for every member of the family. Stockings and mittens were knit out of the yarn from the spinning wheel, and even caps for men and hoods for women in winter, so that the entire garmenture of the members of the household were supplied from the sheep, with the exception of a pair of cow-hide boots or shoes obtained from the nearest shoemaker or some journeyman who called at the house with his kit and made them.

The social cheer of those days was mainly "bees," as they were called, which consisted of some of the neighbors getting together and in turn helping each other in the erection of their log habitations, clearing a fallow and burning the valuable timber in great piles of logs to get rid of those glorious monarchs of the forest. Among the young people the "husking bees" at the log barn to shuck out the corn of a neighbor fortunate enough to raise any, was a popular form of amusement. They met together in a common cause and it afforded the young gallants the coveted opportunity to escort the pretty girls to their homes. School houses, stores, shops, and markets came later.

Branchport, the fourth village in size in Yates County, is situated entirely on the original Beddoe Tract. It was founded in 1831 when Spencer Booth and Samuel S. Ellsworth established the first store on the southwest corner where the main roads in the village cross each other. Judge Ellsworth soon afterward retired from the business and Spencer Booth continued the store till 1866. The hamlet was given its name by Spencer Booth, who was the first postmaster.

Solomon D. Weaver erected the Keuka Hotel on the opposite corner in 1832. Judge Ellsworth afterward built a store on the northeast corner, where Burtch Brothers' store now is. William D. Henry put up a store and dwelling on the northwest corner where Herbert J. Fitzwater now has a hardware store.

The stone school house at Branchport was erected in 1868. Mary Williams was the first teacher.

Among the tradesmen at various times have been: William D.



Henry, Ellsworth & Booth, Joel Dorman, James H. Gamby, William and James A. Pelton, Peter Youngs, Lawrence & Smith, Harvey Andruss, Goodrich, Easton & Co., Solomon D. Weaver, Myron H. Weaver, James Ellsworth, George Johnson, Bradley Sherman, Frederick Paris, John Laird, Asa Pettengill, Peter H. Bitley, Clark Righter, Thomas Bitley, Frank Kidder, Bush & Andrews, Lynham J. Beddoe, James T. Durry, Franklin Wentworth, R. D. Phillipps.

Branchport was incorporated as a village in 1867, compassing about a mile square in area. A few years later the incorporation was abandoned. It is the only village in Jerusalem ever incorporated.

John VanNess and Cyrus C. Crane erected a foundry which was afterward owned and conducted by Paris Brothers. Later it was turned into a spoke and basket factory which burned down a number of years ago.

The first frame house erected in Branchport was the Beddoe house, originally painted brown, and was used as the first hotel in the village, according to the recollection of Edgar Matteson, who has been a resident more than half a century.

Charles H. Vail owned and operated a tannery and conducted a harness establishment in the village a number of years. William D. Henry originally built the tannery and conducted it for some time.

Other industries and enterprises have been a grist mill by the shore of the lake at the Bay, put up by Peter H. Bitley and operated for a number of years when it was destroyed by fire. R. D. Phillipps afterward erected the present grist mill now owned by Clinton Hurlbutt. There was also a cooper shop by Reuben Poyneer and a cabinet manufactory by John Miller.

An early cabinet maker was William Hall, who conducted a shop in Guyanoga Valley. He made many chairs and other articles of furniture for some of the early residents.

At a very early time there was an appearance of founding a village near where the Adams saw mill was located. There was established and in operation a store, grist mill, hotel, tannery, brick kiln, potash factory, backsmith shop, and a distillery. This was before Branchport was dreamed of or any road leading thereto. It was still a rival village when Branchport began to loom up. But the tide of trade ebbed and flowed and the prospective village in the Guyanoga Valley was slowly but surely absorbed by the village at the northern head of Lake Keuka. The location of the intended village in Guyanoga Valley was the site upon which the first grist mill was erected in Jerusalem. It was put up by Daniel Brown, junior. It was run by water power, had an overshot wheel, and in the boyhood days of the writer it was still in operation. Ira Caple was the miller for a period of about ten years. Mr. Caple came from Otsego County when about 39 years of age. He conducted a mill at Yates-



ville two years, and one in Italy Hollow a while. Later he conducted a mill at Prattsburgh. He died in October, 1864, aged 79 years. He was a very capable as well as conscientious miller.

As may be imagined, the early settlers suffered serious hardships and deprivations which the people of the present time but vaguely imagine. The absence of roads was keenly felt, and they had to travel long distances to mill or for their crude and scanty household or farming appliances. It was a tedious and sometimes perilous journey through the forest, with no trail to follow, over fallen trees, crossing streams, and over almost impassable gullies. The first roads in Yates County led from Kashong to Smith's Mills, Dr. Benton's saw mill, and the Friend's settlement.

Near the Potter line, in the upper or northern part of Guyanoga Valley, another early prospective village was started. A tannery, brick manufactory, fulling mill, grist mill, carding mill, ashery, and three saw mills were in operation. The brick manufactory was on lands of Henry Hyatt, from a superior bed of brick clay near the stream. Here was made the first brick in Yates County, and that portion of the field where it was made is still thickly strewn with broken bricks of those early days. It was confidently expected during several years in the first settlements of this northern valley, in and about where the mills alluded to were situated, that here was the destined site for a village of considerable importance. But the original Wagener, founder of Penn Yan, bought land there and offered inducements to settlers and manufacturers to become identified with the movement to establish a place of trade and business in that location, and thus the enterprises and anticipations in the upper vale of Jerusalem vanished into the County Seat.

## PIONEER INCIDENTS AND EVENTS.

The first settlers of Jerusalem were troubled and often in peril in consequence of the frequent raids of wolves. These voracious animals chose the cover of the darkness of night for their predatory ravages. They made fierce attacks upon the sheep folds at night, and only those most securely penned were saved from ravenous destruction. Joseph N. Davis related how he used to help yard and secure the sheep at night to keep them from the wolves, when he was a boy on the Chase place, West Hill, which was originally owned by his father, Samuel Davis. The wolves would come in a drove and make vigorous and long persistent efforts to get at the sheep before they would give up their blood-thirsty intent. The sheep folds were made of strong timbers throughout, and the ravenous beasts seldom succeeded in effecting an entrance.

The wolves had become such a menace to the settlers that in 1810 a great wolf hunt was resolved upon. Hunters stationed themselves a few rods apart on a line extending from Penn Yan south-

westward to Steuben County, about 18 miles, and then moving forward they drove the wolves into Ontario County.

The deer ate the tobacco of the settlers' planting, and the squirrels destroyed much of their grain. In 1815 a great squirrel hunt was organized, in which Jerusalem hunted against Middlesex and Potter. The hunt was continued a full week, and the woods steadily resounded with the continuous discharge of fire arms. The hunters carried along with them only the heads of the squirrels, and at the conclusion of the expedition they were measured up in baskets. Jerusalem hunters won the victory, exceeding Potter and Middlesex by several baskets full of the agile creatures' heads.

Elijah Malin owned the place where Henry Hyatt lives at the time of this writing. On this place there was reported to be buried treasure, and Moses Hartwell and others dug in one of the hillsides, a few rods south of the town line road; but after considerable digging for quite a length of time no treasure was ever found, and they reluctantly gave up their "Treasure Island" project.

Amos Genung—Newton Genung's father—helped clear the Anna Wagener place. He used eight yoke of steers for a team in breaking up the soil after clearing. He came from Otsego County.

Isaac Fox originally bought 60 acres of land in Jerusalem and some land over the line in Italy. He made a clearing of a few acres near the Pulver school house in the edge of Italy. Desiring to seed it, he bought clover seed at \$25 a bushel, of Newton Gage, who kept a store at Italy Hill. He had a beautiful copse of pine trees on the north and west sides of his house, which were greatly admired by many people. They were all cut down after he left the place.

John Sherman kept a store at Harrisburg, where, in early days, a village was intended to be located, north of Italy Hill, in Jerusalem, now owned and occupied by John R. Andrews. John Sherman was the father of Bradley Sherman who kept store in Branchport. John B. Harris kept a store at Harrisburg. The prospective village was abandoned a few years after its inception.

Elnathan Botsford bought a tract of land in the north part of Jerusalem. He came from Rhode Island when the country was all new here.

The original territory known as Jerusalem, in 1789, constituted all that is within the present limits of the township, and Milo, Benton, and Torrey.

Capt. John Beddoe was buried on a knoll near a small gully, southeast of Edward N. Rose's residence.

According to the recollection of Mrs. Lucy Decker, Nathaniel Cothorn built the saw mill that was known as "mud mill" on what is now Robert Herries' land. Cothorn lived where Harris Cole formerly resided. Mrs. Decker remembered her father, Benjamin Durham, telling about Indians encamping in summer on his land. They were

friendly, and hunted and fished while they had their camp there. They went away as soon as it began to get quite cold weather. Their camp was east of the residence of the late Mrs. Decker, in the woods near the creek. The Indians bought potatoes and other products of her father, to live on. They never disturbed any one. Benjamin Durham knew Capt. John Beddoe, and Mrs. Decker said he used to laugh about what he did with some of the first beans he had ever seen growing, which he had planted in a clearing where Matthew Gilmore lived. As related, Capt. Beddoe seeing them as they first appeared above the ground, and thinking they had been planted the wrong way up, directed them to be taken up and replanted the other way down, which Mr. Durham saw Capt. Beddoe's hired man do.

Mrs. Decker recollected when the first tree was cut where Branchport is, and she was the only one at the celebration of the opening of the electric railway who could remember this. She also remembered of having frequently seen deers running across above her father's barn.

A Mr. Jagger was the first one buried at Branchport.

Lawson Rogers set out the second vineyard on Bluff Point. His father, Thomas R. Rogers, was a pioneer who came from Seneca County.

The first town meeting, after Jerusalem was set off from the old district, was held at the house of Daniel Brown, and George Brown was elected Supervisor. The first Supervisor of the original district of Jerusalem was Thomas Lee, in 1792.

In 1840 there were three persons in Jerusalem between 90 and 100 years old, and five Revolutionary soldiers: John Beal, Jacob Fredenburg, Castle Dains, Stephen Corwin, Elisha Benedict.

In 1841 the first town meeting was held at Branchport at the house of Solomon D. Weaver. In 1842 it was again held at Larzelere's where it had been held several years previous to 1841. In 1843 town meeting was again held at Branchport. Thereafter the place of holding town meeting alternated each year between the places named till 1847, when it was held at Branchport, and has been held there regularly ever since.

## THE GAGE SAW MILL.

In pioneer days, when Western New York was still densely forested, the saw-mill was an industry established upon every stream of sufficient volume to maintain a dam. The upright saw, plying straight up and down, was the only one in use in early times.

Upon a stream known in local annals and designated in history as The Big Gully, was the Gage Saw-Mill. This mill was a type of the early period of the preceding century, hence the writer has no apology to offer for the statement of facts pertaining to its situation, operation, or environments of which he had personal knowledge.

The Gage Saw-Mill was located a few rods east of the Townsend and Benedict forks of the stream, just below a succession of falls. The mill-dam backed up to the foot of these falls. Upon each side of the stream, whereon the mill was placed, were high and steep banks. On the south bank was a log-way down which logs were tumbled close to the mill. Sometimes the logs were thrown down the bank a little farther up stream and then hauled into the mill-dam through a carved passage in the rocks, still to be seen. There was another log-way, on the north side of the dam, much steeper than the other, down which the logs descended directly into the dam.

A bridge, with large logs flattened on one side for stringers, upon which heavy plank were lain, spanned the stream on the north side of the mill, and over this bridge the lumber, as sawn, was conveyed upon a wooden-railed tramway which extended to the summit of the north bank, the flat car containing the lumber being hauled from the mill over the bridge and up the north bank by means of a windlass, with ropes, drawn by a horse going around the circle till the tram car with its load of lumber reached the summit. Thence the lumber was conveyed away with teams.

Upon the east side of the mill the slabs were thrown out till a huge pile accumulated far down, on the south bank of the stream, beginning close to the foundation of the mill. This great slab-pile became a landmark designating the point of an acute angle in the lands of the late Joseph N. Davis, of which the center of The Big Gully was the northern boundary line.

This saw-mill was the only one on The Big Gully which the writer recollects of seeing in operation, when a small boy, though there were three others on the stream during the pioneer period, as the Gage mill was operated to a later time than some others. Ere its operation was abandoned, some time in the '40's, the writer recalls some weird and thrilling accounts of an occasional panther having been seen and heard in this region. The Big Gully, a great chasm deep down among the water-worn rocks, overspread by the dense shadows of the hemlocks, was a natural rendezvous of this terror of the forest. Foxes were still plentiful in the woods and the natural shelters along the rocky ledges of the great gorge afforded them a secure retreat. It was a fascinating pursuit, in those early days, to find the lair of the wily Reynard in the small and narrow caverns among the craggy solitudes. It was a pastime of the writer in early boyhood days, though he never found, or expected to find, a live fox therein, and probably would have fled in alarm if he had.

The dam for this mill, was constructed of hewn logs, securely wedged in by the natural walls of rock to which the timbers were shaped. The stream was far less effected by the fluctuations of freshets and drouths in the days of the pioneer saw-mill than in later times. The dam of this mill was well calculated to withstand the



uproar of the melting snows of early spring or the swift downpour of an electric rainfall in the full swing of summer. So well was the dam constructed that the greater portion of it remained intact years after the saw-mill was abandoned, decayed, and had vanished. Years after the mill disappeared the race-way from the dam to the overshoot wheel that propelled all the machinery of the mill, could be traced along the south side of the stream.

The mill site, and the wild picturesque scenery all about this once throbbing energy of the past, were the favorite haunts of the writer when all the world was young and dreamy with callow flights of fancy stretching into the unseen and ever-alluringly unattainable.

Though there is scarcely a vestige remaining of this exceedingly interesting industry of the days of almost universal log habitations dotting the clearings, its rise and fall was a type of the transition of human affairs. It touched the border of time following the pathetic retreat of the Children of Nature from their undisputed heritage through countless moons of time. It was the primal footstep from across the blue waves of the Atlantic resounding over a continent in planting the seeds of a new civilization.

The Gage Saw-Mill wrought out a large quantity of lumber while in operation by hands long since turned to dust. Though crude in many of its appliances, the lumber was fairly well sawed out, straight and even, and in the plenteousness of pine it was quite uniform, clear stuff, and scarcely a board but would pass inspection in these days as first quality.

The mill was built by Martin Gage, early in the preceding century. It was operated a while by a Mr. Baker. It was finally abandoned in the latter part of the '40's, the decreased supply of logs, the vanishing of the forests, and the erection of other mills in various locations rendering its operation no longer profitable. It was a good, strong and well constructed mill for the latter pioneer days.

The location of this mill was admirable for those days and the requirements of lumber manufacture while the great West Hill of this township was still densely wooded. It was situate in a naturally sheltered cove or deep depression, close to the bed of the stream, while on every side were high banks, crowned to their highest elevation with evergreen hemlocks which screened the ledges of rock with their perennial glory through centuries of time. The winds that swept the great sloping hillside all about this cloistered retreat, were softened into slumbrous symphonies floating through the lofty tree-tops. No tempest of wind could penetrate, except in lullaby, this embowered fastness in the eternal hills. In its rugged yet beautiful outlines the site and surroundings resembled the hollow of a great hand half closed in the stillness of the primal solitudes. The mill, gradually dismantling its external vestures through the mutations of time, with the uplifted but almost concealed rocks at the



roots of the evergreen trees bounding its perpetually vernal horizon, alone in the silence, save the sonorous plaint of the slumbrous stream, formed one of the most delightful isolations over which the blue skies have ever come close to earth in any age or clime.

"There is a pleasure in the pathless woods,  
A rapture on the lonely shore."

## PIONEER RECOLLECTIONS OF THE GREEN TRACT

On Lot 1 Horton Rounds was an early settler. Asahel Shattuck was an early settler on Lot 2. He was no relation to the other Shattucks of Jerusalem. Guerden Badger was an original settler on Lot 3. David Carley on Lot 4. Peter Simmons on Lot 5. Seth Hanchett and Enoch Remlington on Lot 6. Later, their location was the land of Joseph N. Strong. Ira Green kept tavern on Lot 7. This was on what is now lands of Thomas W. Campbell. Clark Green lived where the late Freeman Bardeen resided. A man by the name of Wager lived where Ward Runner now resides. Later it was the Nathan Benedict place. Coddington brothers lived on the Hazard place.

Samuel Sampson was an original settler on what was afterward known as the widow Hall place. Sampson had a one room log house, and quite a large family of children. Samuel Davis related to the writer that when the children would get into a jangle, Sampson would order them "out in the other room."

David Turner was a very early settler. James Almy bought lots afterward owned by Oscar Conley.

The winter of 1835-6 was known as "the hard winter" for all settlers. It began snowing on the 22nd of November, 1835, and the snow kept falling till it was four feet deep on a level. It did not thaw or begin to break up till early the following spring, and then it disappeared very gradually without doing any damage. During that "hard winter," many of the settlers had to cut down forest trees for their cattle to browse on, and they had to shovel passage-ways for the cattle to get to the fallen trees. One settler cut down a valuable maple "sugar bush" to keep his cattle from starving.

During considerable time there was a dispute as to the west line of the Green Tract. The township of Italy on one side and the Green Tract people on the other. Seven surveys were made to determine the line. Finally, an old surveyor started from the foot of Canandaigua Lake and run through to the Pennsylvania line. This closed the controversy. Jabez French was the original surveyor of the Green Tract. In the subsequent surveys each surveyor made markings of his own on the trees, and some of the first settlers knew the markings of Jabez French. The east boundary of the Green Tract is along the east line of the lands of Martin Henshaw and the Jonathan Hazard estate, and would reach the Branchport

road on the west line of the lands of Elwyn Haire. It will be remembered that the south boundary of the Green Tract was the Beddoe Tract, and north by the Potter line. The southwest corner lot of Guernsey's Survey (Lot No. 56) became a part of the Green Tract when Henry and Orrin Green made a purchase of the Tract which bears their surname.

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Josiah White, born in Saratoga County in 1810, came to the Green Tract in 1835 and resided here till his death at upward of 90 years. When he came to this region there was no road through from the white school house westward. There was then a stage route from Bath to Geneva. Mr. White's residence was by the road over which it passed. There was then a post office in Sherman's Hollow by the same name, and it was on the line of the stage route. There was no other post office after leaving Sherman's Hollow till Prattsburgh was reached.

Mr. White stated to the writer that when he came to the Green Tract it was all dense woods not far south of where he lived, and that he cut off a large quantity of timber which was converted into lumber. He afterward cut timber upon 1,800 acres of what was known as the Goodhue Tract at Canisteo. The timber was got out in winter and in the spring it was rafted to New York. Considerable timber was shipped over Lake Keuka, and the Canal to Seneca Lake, thence by canal to Albany where the timber was made into what they called "York Rafts," to go down the Hudson River. Mr. White was in the timber and lumber business, exclusively, for about twenty years.

After he came to the Green Tract the mail stage by the way of Larzelere's westward, ran angling from the Shattuck place across the Ezra Loomis lands, and then diagonally through the woods to Italy Hill.

## LAKE KEUKA.

The greater portion of Lake Keuka lies within the township of Jerusalem. It seems befitting, therefore, that a chapter should be devoted to this picturesque link in the beautiful chain of lakes in Western New York.

Originally, and till within a generation ago, or thereabouts, this beautiful lake bore the rather homely designation of "Crooked Lake," when, by common consent, the appropriate Indian name of Keuka was restored to it. The generally accepted translation of the word is "Bended elbow in the water," though Albert Cusick, the historian, himself a Seneca Indian, gives it the same meaning as Cayuga, "Boats drawn out." It so resembles it in sound that it seems identical. If this version be the real one it may refer to a portage, saving the long voyage around Bluff Point, possibly applying to the time

when this promontory was an island and the moorings were the sheltered short-cut between the North and East branches.

**O-go-ya-go**, another Indian name, has been applied by some writers as an Aboriginal name of this lake. There are some reasons for thinking this true, in view of the fact that it has been, sometimes, erroneously regarded as the Indian name of Bluff Point, which, in the dialect of the Senecas, was **Metawissa**.

There is an Indian legend of a time when Bluff Point was an island. This is a fair geological inference. The contour of the valley between its northern extremity and the southern limit of East Hill affords positive color to this probability. The fact that fresh water shells have been found along this valley is proof that it was once submerged beneath the water. The Aboriginal folk-lore pertaining to that period of time has a basis of probability, and the lake undoubtedly had a different appellation when the Red Men moored their canoes along this portion of the encircling waters.

It is a certainty that Keuka was one of the glacial lakes resulting from the melting of the ice-sheet as it receded in a northeasterly direction. The summit level above this lake is 1,125 feet above the sea, and this ridge lessens in height continually to the northward, indicating that the summit was originally a water-shed, the southern flow finding an outlet through the Chemung and Susquehannah rivers to the sea; while the outlet of the lake found its way northward through the Guyanoga Valley which it filled, reaching Lake Ontario through Kashong Creek and Seneca River.

The prominent position of Bluff Point, dividing the lake into the North and East branches, while the other branch extends from the termination of Bluff Point to Hammondsport, is quite suggestive of Indian illustration.

Lake Keuka is about 22 miles in length from near Penn Yan to Hammondsport. The North Branch from the extremity of Bluff Point to Branchport is about seven miles in length. The average width of this branch of the lake is about three-fourths of a mile. There is not another lake in the State of similar formation. The shore line is generally a gentle slope and easily reached.

A variety of fish are found in the waters. Trout, pike, pickerel, bass, perch, pumpkin-seed or sun-fish, bull-heads and suckers abound. In early settlement times eels were also prevalent. But according to observations of local fishermen, the dams on the outlet, or Minnesetah River, prevented the eels from going up stream farther and entering the lake to spawn. This, with the number continually caught out of the lake, steadily diminished them till not an eel has been taken from the lake in many years.

There was a tradition among the Aborigines that once upon a time one of the Sons of the Forest offended one of the Indian deities to such a degree that as a punishment and a warning to future generations, on account of the transgression, he pronounced a malediction



LOWER FALLS, BIG GULLY.





upon the lake, and, in order to appease his wrath he gave forth a decree that every year thereafter a human life should be sacrificed by drowning in its waters.

It is related by some of the early inhabitants that wild animals would occasionally plunge into the lake and swim across it. Samuel Davis, a well-known pioneer, related to the writer that on one occasion he saw a deer that was pursued by dogs, plunge into the lake and swim across it near where Branchport now is. In relating this incident, he stated that in swimming such distances the deers would sometimes cut their own throats with the sharp front of their hoofs as they propelled them out of the water in the effort to keep their heads above the surface, thereby striking the keen edges of their hoofs under their jaws.

Lake Keuka has been the scene of many interesting incidents and events. Narratives founded upon unrecorded actualities could be woven into thrilling scenes of action under the skilled hand or inspired pen of some gifted romancer like James Fenimore Cooper, who invested Otsego Lake with the charm of literary fame, by rehabilitating the Aboriginal people upon its shores. Modern encampments could largely contribute local color to the texture and intensity of "o'er true tales." But however realistic, they are not within the scope of historic presentation, either successively or digressively.

### ON LAKE KEUKA.

(From the Rochester Post Express, Sept. 5, 1908.)

Travelers who have seen nearly all the beautiful and picturesque lakes of the wonderfully variegated State of New York, with whom the writer has conversed at times here and there, have generally concurred in conceding the palm to Lake Keuka. In the growing season, its beautifully sloping shores, fringed and adorned with inviting shade trees, are a perpetual feast to the appreciative eye. The profusion of vineyards—hundreds of acres—all along and above the borders of the lake, are consonant with its fame. As the season matures and mellow, the scene is embellished at intervals above the enchanting shore line with a fine setting of gilt as the wheat fields just turning to golden yellow are seen basking in the sunlight. The smooth, green, blue water is a liquid dream of summer glory, gorgeously blended with the sylvan shores, and in fancy one can scarcely persuade himself where the water ends and the shore begins.

Often, sitting at the stern of a steamer and watching in the wake of the rippling waves following after and constantly widening their panoramic path, one is reminded of a line in Tennyson's fragment entitled "The Eagle," to whose pervading eye

"The wrinkled sea beneath him crawls,"

as the moving vision continually shifts in sunshine and shadow. All

about the lake and land are the hues of enchantment that are neither blue nor green, but both.

In the distance looms a white sail, with the terraced shores as a relieving background against the invisible depths above and below. Lazy skiffs loitering on the mirrored surface in the midst of mirages of the vine-clad and tree-canopied margins appear on the mazy map unfurling with every throb of the steamer. The shores seem dancing in the cool depths of the water, as if proud and joyous of the appreciative eye that revels in their tranquil offerings.

A rainbow glints its seven colors in the spray of the wheel-house as the steamer veers across the lake.

On, around the great bended elbow, Bluff Point, or in Indian parlance, *Metawissa*, looming nearly 800 feet above the lake, is a majestic vision. It is a bold relief to the quiet, dreamy shores. It stands like a sentinel upon the watch-tower of the sky, keeping guard over the three branches of the lake laving its base in their liquid bosom. Centuries of time have cast their trophies of storm and calm, of sunshine and shadow, of frost and heat upon this central arena since the gigantic glacier ground out its bed in the highlands of Yates and Steuben.

From this commingling of the branches the steamer glides on in the direction of the pole-star to the northern head of the Keuka waters. The North Branch of the lake is a gem in the bosom of the heaving hills. It would be a charming lake by itself. Its shores abound in beautiful coves and capes upon which shady bowers invite to rest and dream and enjoy the sweet siesta of life. One may easily imagine this is the Lotus Land of poesy and philosophy, of song and story, and all the ideals that have come down through the ages from the water lilies of Egypt which were held sacred as the symbol of creation. The setting sun pours its plenitude of all imaginable hues upon the shimmering surface of the lake as if the bars of glory were opened and let down the effulgence of supernal regions.

In the midst of these random reflections the steamer throbs in subdued pulsations as it rounds into Bar Bay and lands at the identical shore line of the original Indian village situated here many moons ago, close by the village of Branchport.

MILES A. DAVIS.

The schooner, "Sally," was the first regular liner over the lake, a sailing vessel under command of Gen. George McClure, calculated for a capacity of 30 tons, the boat being designed to accommodate farmers and tradesmen. The freight rate was sixpence per bushel and flour two shillings per barrel. The boat also conveyed passengers.

The first steamboat that navigated Lake Keuka was the "Keuka," in July, 1835, under command of Capt. Joseph Lewis. Later it was commanded by Capt. Phillip Baldwin. It was a kind of catamaran

vessel, a sort of double boat with a big wheel in the center. It was about 80 feet long and 30 feet wide and had a speed capacity of about eight miles an hour. It made one round trip daily between Hammondsport and Penn Yan. The fare each way was one dollar. No coal was in use for several years after the "Keuka" began its trips. Wood alone was used to get up and maintain steam. The "Keuka" was in operation about eleven years.

The "Steuben" was the next lake steamboat in 1846, which navigated the water about nineteen years, or till 1864, when it was destroyed by fire at the Penn Yan landing.

Capt. Allen Wood became a factor in Lake Keuka navigation about 1865, in command of the "George R. Youngs," the name of which was changed to "Steuben" in 1873.

Another steamer named "Keuka," built at Geneva in 1867, was operated on the lake till 1875, when it was sold and conveyed to the St. Lawrence River. It was a screw propeller.

The side-wheel steamer "Yates" began trips over the lake in 1872 and was run till 1883, when it was burned at Penn Yan.

The "Lulu" was built in Hammondsport in 1878 and run on the lake several years. It was a side-wheel steamer.

The "Urbana" was constructed at Hammondsport in 1880.

The "Holmes," another side-wheel steamer, was built at Hammondsport in 1883.

The "West Branch" was built at Hammondsport the same year, and was taken to pieces in 1902.

The steamer "Halsey," in 1887, was one of the vessels constructed by William L. Halsey to carry on the sharp competition of those years in the lake navigation which resulted in putting steamboat passenger fares down to ten cents between any landings or the length of the lake. In those years navigation was extended over the North Branch of the lake to Branchport.

The name of the "Halsey" was changed in 1904 to "Steuben," and is still plying on the lake.

The "Mary Bell," a twin screw steamer built in 1902, was changed in name in 1905 to "Penn Yan," and is now one of the company boats on the lake.

The "Cricket" was a twin screw steamer built at Penn Yan in 1904, and was run over the lake till the close of the season of 1908, and in the following winter was destroyed by fire at Hammondsport.

The earliest navigation of Lake Keuka was the log dug-out or the birch bark canoe of the Indian. The first white man to navigate the lake was Captain John Beddoe, in a flat boat, on the way with his household goods to establish his home on the well-known Beddoe Tract in 1798. It was some years afterward ere anything like regular flat boat navigation was carried on.

Sail vessels began to navigate the lake in 1833 to quite an extent,

or about twenty-five years after the first regular sailing liner run at stated intervals.

The liveliest activity in navigation on Lake Keuka began in 1883, when William L. Halsey came into the lake carrying trade and a company was formed under the name of Crooked Lake Navigation Company. In the same year they built the Holmes and West Branch, and four years later the Halsey. Then the intense competition continued, which set people far and wide discussing the sharp rivalry in Lake Keuka navigation, and probably did more to attract and popularize travel for pleasure over the lake than ever took place on any body of water of similar dimensions in the State. But for the death of William L. Halsey, later, the contest was likely to have continued till the capital of one or the other company was drained to the limit.

Soundings of the depths of the lake demonstrate the greatest depth of water to be at the junction of the three branches, and the shallowest part of the lake is at and for some distance up from the foot near Penn Yan, where an immense harvest of ice is obtained annually in late winter time, filling large ice houses thereabouts and supplying many carload shipments to other localities.

Many score of summer cottages dot the shores at frequent intervals along the lines of navigation and especially that portion of the East Branch reached direct by the electric railway projected from Penn Yan into Jerusalem, terminating at Branchport. These cottages, in summer, are usually filled to their capacity with people who love the beautiful scenery of lake and shore which has made Lake Keuka famous far and wide.

## POST OFFICES.

Previous to the introduction of rural delivery there were eight postoffices in Jerusalem: Branchport, Bluff Point, Keuka College, Friend, Guyanoga, Cinconia, Kern and Stever. The last three were located on Bluff Point. As a result of rural delivery, only three post offices remain in Jerusalem: Branchport, Bluff Point and Keuka College. There are three rural delivery routes from Branchport and two from Bluff Point postoffice at Kinney's Corners.

The first postoffice in Jerusalem was established in 1824, in Guyanoga Valley, near where the Adams mills were located. Nathaniel Cothern was the first postmaster. The postoffice was designated as Jerusalem.

In 1827 the Jerusalem postoffice was moved to the hotel of Henry Lazelere, and he was postmaster about twenty years, when it was discontinued. The former hotel building in which the postoffice was located, is still standing at the four corners of the highways and is one of the landmarks of the valley.

There was a postoffice by the name of Jerusalem established



about 1802 or '03 at Abraham Wagener's house in what is now Penn Yan, which was then on a post route between Canandaigua and New-town (now Elmira) which he was instrumental in establishing. All of what is now Penn Yan was then in the region known as Jerusalem, its boundaries not being well defined till after Ontario County was formed, of which it was a part till Yates County was founded. Abraham Wagener was postmaster there about fourteen years.

A postoffice was established at Kinney's Corners under the name of Bluff Point, in 1850. Robert Chissom was the first postmaster.

A postoffice was established at Sherman's Hollow in 1841. Isaac Haight was the first postmaster.

Branchport postoffice was established in 1831 or '32. Spencer Booth was the first postmaster. Other postmasters since have been: Bradley Sherman, Peter Youngs, Almeda L. Wentworth Youngs. The present postmaster is Nellie A. McCaul.

The stage mail route between Penn Yan and Prattsburgh was established about 1832 and was continued till 1897. Sometime after the completion of the electric railway the stage made trips between Branchport and Prattsburgh. As each of these places is the terminus of a railway and there is no facility for public convenience or travel for many miles either way over the country between, a public passenger conveyance once or twice a week regularly is desired by the people.

The old mail-stage route of eighteen miles between Penn Yan and Prattsburgh was the only mail in and out of Italy Hill, Branchport and Kinney's Corners (Bluff Point postoffice), and its daily arrival at these postoffices was eagerly awaited by scores of people. George Colgrove operated this mail-stage route a number of years—longer than anyone else—and he was a familiar figure to all the patrons along the line. In all seasons, weather, or conditions of roads, he bravely made his way through.

## THE PLANK ROAD.

The Branchport and Penn Yan Plank Road corporation was organized June 20, 1849. It was abandoned about thirty years later, in 1879, as the company could not get their charter renewed by the Legislature.

The amount of capital stock was \$12,000, consisting of 120 shares of \$100 each.

The holdings of the corporation were managed by six directors: John N. Rose, Spencer Booth, Henry Rose, Benedict W. Franklin, Lynham J. Beddoe, Dexter Lamb.

Length of the road, a fraction less than eight miles.

Stockholders: Henry Rose, 25 shares; John N. Rose, 25 shares; Lynham J. Beddoe, 5 shares; Spencer Booth, 20 shares; Dexter Lamb, 5 shares; G. B. Kidder, of Geneva, 25 shares; Henry B. Ben-



nett, of Penn Yan, 5 shares; Benedict W. Franklin, of Penn Yan, 10 shares.

Gate keepers appointed in February, 1876, John Nickerson, gate number one; John Clark, gate number 2.

At the annual meeting, May 3, 1862, the following were elected: Directors, Henry Bradley, Isaac Purdy, Solomon D. Weaver, Franklin E. Smith, Andrew Oliver, Spencer Booth. The directors chose Henry Bradley, president; Franklin E. Smith, secretary and treasurer.

In 1862 T. Owen Purdy was elected pathmaster over the Plank Road at the town meeting, and the following year M. B. Andrews was elected overseer. Solomon D. Weaver was chosen president of the road in place of Henry Bradley, resigned, in 1863.

During several years previous to the expiration of the charter, as sections of the plank became decayed or were worn out, gravel was substituted. Finally, it could no longer be considered a plank road. People traveling over it complained about the toll road, as considerable portions of it was but little, if any, better in general condition than other highways. While plank was maintained over the entire thoroughfare, it was considered a great public convenience during the season of bad roads over the country. Otherwise the people protested.

## FIRST RAILWAY IN JERUSALEM.

The construction of the Penn Yan, Keuka Park and Branchport Railway in 1897 was one of the most important public enterprises ever projected in the township. It marked a new and steadfast advancement in local markets and in passenger transportation and shipping facilities for all this and adjacent regions of the country.

The construction work on this electric road was begun in Penn Yan on Friday, May 7, 1897. About eighty men were first employed in grading and fitting the track, which was soon afterward increased to upward of 100. George W. Houck, of Worcester, Mass., had charge of the track construction. During the progress of the work from one-fourth to one-third of a mile was daily completed. The road was opened for passenger traffic as far as Keuka College on August 14, and to Branchport October 4, 1897. The entire line was open for freight and express three days later.

The total length of the road is about eight miles. The main highway is followed the entire distance except about one mile.

Both track and overhead work were constructed in the most substantial form, a 70 pounds to the yard of rails, and the feed wire 300,000 circular miles capacity, being a cable of 37 copper wires, wrapped and insulated.

The road is equipped with a large power plant about half way between each terminus. There are two powerful Corliss engines, each with 18,000 pound drivers; two Walker generators, making over

650 revolutions a minute; two large Hartford test boilers, fitted with condensers, pumps, &c. There is a car barn 100 by 50 feet in size, which will hold fifteen cars.

The cars are each supplied with two Westinghouse motors of 50 horse power and K 11 controllers and are lighted and heated by electricity. Each car costs about \$3,800 when completed.

The road is of indispensable service to the public. It had been in operation only about a year when the passenger traffic up to that time amounted to more than 100,000 fares. During the first twenty days after the road was open for freight, more than 2,000,000 pounds had been transported over the line.

The company has freight stations at Branchport, Bluff Point, and Park Landing. An excellent dock is at the latter point on Lake Keuka. The Park there has a pavilion large enough for 1,000 people.

No express company is represented or doing business on this railway or any portion of it, for some reason not generally understood.

### COUNTY POOR HOUSE AND FARM.

As the Yates County Almshouse is located on East Hill, in Jerusalem, it is one of the institutions in the township which enters into a part of its history.

The Poor House Farm consists of 185 acres. Estimated value, \$8,000.

In 1873 Charles J. Townsend was County Superintendent of the Poor. He stated in his report to the Board of Supervisors that year that there were 33 inmates—19 males and 14 females. Besides the 33 there were 21 other paupers maintained in the house for more or less time during the year, making a total of 54. Of this total there were 31 males and 23 females. Of the total, 34 were natives of the United States and 20 were of foreign birth. Of the foreigners, 16 were from Ireland. The cost of maintaining the total was \$3,284.56, or \$1.81 per week over and above the products of the Poor House Farm. In this sum is included the keeper's salary, hired help, physicians and medicines.

This was previous to the erection of the present stone structure. In his report that year as to the condition of the poor house (in 1873) Mr. Townsend made use of the following forcible language:

"It is the worst, meanest old hovel that ever bore the name of almshouse—not as good as Captain Jack's home in the lava beds, according to the best information I have of them. It is a standing disgrace to Yates County, and there should be a new one built, or abandon the poorhouse system and let each town take care of its own poor, or turn them out to grass as was Nebuchadnezzar of old. The inmates and keeper have to move their beds when it storms; the rats and other vermin have pretty near a warrantee deed of the

old trap, and it is dangerous and filthy in the extreme. The farm produces fairly; the barn is good; but deliver me from the house!"

In 1874, the following year after the above sharp comments appeared, the Board of Supervisors passed resolutions to investigate and report as to the advisability of building a new County Poor House.

In 1875 the committee, consisting of James M. Clark, Charles W. Taylor and Mason L. Baldwin, appointed to mature plans and specifications for a new County Poor House, reported:

"Examined ground and procured plans and estimates No. 1, to cost about \$10,400."

In 1905, according to the Proceedings of the Board of Supervisors, the capacity of the Yates County Almshouse was 75. Estimated value of buildings, \$18,000. The house building is a concrete structure, three stories high, with sub-story basement. Heated by steam; low pressure boiler in basement. Lighted by kerosene oil lamps. Water supply, a well on the premises and springs (covered) furnish water which is pumped to tank in the attic holding 50 barrels of water.

Twelve cows kept; products all for inmates.

Rooms are set aside for the sick as needed.

Number of inmates (October, 1905) were, males 27, females 12, total 39.

Located about five miles west of Penn Yan.

As appears from the published record of county affairs, the present County Poor House was erected in 1878.

## VALUATION, EQUALIZATION, TAXATION.

In 1880 the number of acres of land assessed in Jerusalem was 36,238. Price per acre, as assessed, was \$22.01. Price per acre as equalized by the Board of Supervisors, \$26.06. State tax, that year, \$3,424.67. School tax, \$1,538.64. County tax, \$3,004.03. Total taxes that year, \$7,967.34. There was expended that year for roads and bridges \$800. For the support of the poor, \$400. For town audits, \$527.85.

In 1881, the number of acres assessed was 36,161. Price per acre as assessed, \$22.16. Price per acre as equalized, \$26.23. State taxes, \$1,555.53. School taxes, \$1,598.04. County taxes, \$3,790.44. Total taxes, \$6,944.01.

In 1888 the number of acres assessed, 35,778. Price per acre as assessed, \$42.96. As equalized, \$45.40. Equalized total value of land, \$1,654,030. Personal property, \$172,500. Total equalized valuation, \$1,901,288. State taxes, \$3,234.06. School taxes, \$1,996.34. County taxes, \$3,271.63. Town audits amounted to \$791.27. Bills paid to Willard Asylum for care and maintenance of insane poor, \$809.86. Appropriated for roads and bridges, \$2,250. For board of poor in County House, \$398.62. For support of town poor, \$500.

In 1890 the number of acres assessed, 36,355. Assessed per acre, \$36.42. Equalized, \$41.09. State tax, \$2,444.67. School tax, \$1,955.74. County tax, \$3,613.82. Town audits amounted to \$1,195.49. Support of poor, \$300. Appropriated for roads and bridges, \$800. County poor fund, \$456.43.

In 1895 the number of acres assessed, 35,534. Assessed, \$31.44 per acre. Equalized, \$38.16. Personal property, \$53,340. State tax, \$2,059.74. County tax, \$4,782.08. School tax, \$1,462.72. Town audits amounted to \$1,262.47.

In 1905, the number of acres assessed, 35,967. Assessed, \$30 per acre. Equalized the same. Personal property assessed \$15,700. State tax, \$208.51. County tax, \$3,190.23. Town audits amounted to \$1,198.77. The dog tax that year amounted to \$79. The total unworked highway tax in the town amounted to \$21. There was appropriated as highway fund \$1,000, and \$150 for new road on Bluff Point. The county poor fund that year, as an indebtedness against the town, was \$627.14. The total tax, \$7,366.64. The total equalized value of property, assessed and subject to taxation, \$1,400,372. The special franchise equalized at \$33,400. This was the valuation of the electric railway franchise in Jerusalem, upon which taxation was based. The decimal upon which taxation was reckoned was .00982149. There is \$11,450 of church property exempt from taxation in Jerusalem, besides farms and houses and lots exempt on the ground of having been bought with pension money, or because of being owned by a minister, which amounts to \$16,750. This does not include the Yates County Almshouse or Keuka College and grounds, which are also exempt. The tax rate on \$1,000 of assessed valuation in 1899 was \$9.61.

### SPRINGS.

There are some excellent and valuable springs of water in Jerusalem which will compare favorably with any other locality. One of the best is near the northern head of Lake Keuka, on land that belonged to the late George S. Weaver, known as Red Jacket Spring, so named from the fact that the noted Indian orator used to sit around by this spring with other Indians and partake of the ever flowing water. According to "Indian Races of North and South America," by Charles DeWolf Brownell, Red Jacket's Aboriginal name was *Saguaha*.

In January, 1891, Mr. Weaver sent some of the water from this spring to the chemical laboratory of the Albany Medical College for analysis, and the following was the report: "Color and appearance, transparent light greenish tint, slightly opalescent. Odor at 100 degrees Fahrenheit, slight. Properties, chlorine 0.30, free ammonia 0.0006; albuminoid ammonia 0.0022; nitrates, none; total, solids, 7.30; loss on ignition 2.20; mineral matter 5.10. Remarks: chlorine, free and albuminoid ammonia, all total solids low. Nitrates absent. Good water. W. G. Tucker."



There are several sulphur springs along the east side of the North Branch of the lake which would be of great value if made easy of access and utilized.

A great spring flows out on the old Abraham Wagener place on Bluff Point. Quite a stream runs from it. Never fails. There are other splendid springs on Bluff Point which are a surprise to people who have an idea that the Point is lacking in flowing springs of as pure water as the earth affords.

Another fine flowing spring of perpetual water, of most excellent quality, juts out near the residence of the late Perry Adams.

The spring on the late Cyrenus Townsend place, on East Hill, was known among the early settlers far and wide as one of the best springs in the country. Quite a stream flows from it and the water never fails. At this spring, in very early times, there was a distillery, and Red Jacket, who in common with his race had a liking for fire-water, used to pass days at a time about this spring and the allurements of the distillery.

When the late John A. Miller put down a driven well in front of his blacksmith shop in Branchport, he tapped a flowing spring, or it might be called a pulsing artery, of sulphur-charged water—a fountain from which multitudes of people refresh themselves daily, the year 'round.

There are many other superior springs, above the ordinary, abounding in Jerusalem which are too well-known to the people to need special mention.

## STREAMS.

The largest stream of water in Jerusalem is the creek flowing southward through the Guyanoga Valley and entering Lake Keuka at the head of the North Branch. This stream has been designated by various names. Jemima Wilkinson gave it the name of Brook Kedron, in keeping with her Biblical application to things generally pertaining to the New Jerusalem. Some of the early settlers called it Sugar Creek, because of the many sugar maple trees growing along its course. But this was too sweet a name to last, especially as every "sugar bush" speedily vanished under the steady stroke of the ax-men. Long ago this name became obsolete. Finally, it went flowing on to join the pellucid lake, in rhythm with the ever recurring seasons, nameless, and known only by the unmeaning term of "The Creek." The writer of these pages proposes that it be christened and become known by the beautiful and significant Indian name by which it was known among the Seneca Nation, in their symbolical language, as **Gah-hun-da**.

This important stream of water has played a most prominent part in the industrial history of Jerusalem from the inception of the first settlement, which was along its borders, to the present time.



Saw mills, grist mills, fulling mills, brick manufacture, asheries, &c., were established along its course.

**Gah-hun-da** was a favorite fishing ground of the Sons of the Forest, as it was of the pioneers, and on to the present generation who still love to lure the fish, scanty as they are, with the spirit of Isaac Walton surging in their arteries.

The waters of **Gah-hun-da** have their source on Lot 81, a short distance south-east of the number 6 school house in Benton. The stream has four other tributaries that join it before it leaves Benton. One of them originates in a spring on the Joseph Wright place, near the west line of Benton, on Lot 101. Another tributary rises on the Carroll place on Lot 106. Another near the number 6 school house on the Carroll place. The other affluent rises on the east side of the McAlpine place on Lot 79. This stream flows through the south-east corner of Potter and enters Jerusalem on Lot No. 1 a short distance south-west of Yatesville, crossing the town line highway. It flows about four and one-half miles through Jerusalem from north to south, according to the survey of Lots, to mingle its waters with Lake Keuka.

The Big Gully may fairly be considered the second stream of importance in Jerusalem, and is, generally, the largest tributary to the **Gah-hun-da**. It has its primal source high up on the West Hill range upon nearly the highest land in the township, formerly belonging to Isaac Fox. This headwater or branch is known as the Benedict Gully till it reaches The Forks, where it joins the Townsend branch which has one of its sources upon or above the lands of Fred. Robinson, formerly the Joseph N. Strong place, near the Italy line, in the extreme western part of the township, flowing easterly by the Green Tract school house and through the lands of the late Freeman Bardeen, and joins the Townsend branch of The Big Gully a short distance north-east. Another important tributary of the Townsend branch has its source on lands formerly belonging to John Townsend, senior, south of the public highway leading to the Green Tract. The land upon which it rises is a water-shed, another stream rising from it and flowing southward into the Cohocton River. Still another tributary has its source on lands of Eberel E. Smith, and flows through lands of Lewis C. Campbell and joins the Townsend branch a short distance east. At The Forks, where the Townsend and Benedict branches join, is the real beginning of The Big Gully. From The Forks, the Big Gully flows in a generally eastern direction to the Guyanoga Valley where it flows into the waters of **Gah-hun-da** at the former mill dam of the Adams saw mill which was torn down a number of years ago.

The next stream from the West Hill range has its origin on lands of the late Joseph N. Davis, about three-fourths of a mile west of the stone school house which it passes in its descent, and flows

on through the former lands of John Ingraham, the Chase estate, lands of Edgar E. Davis, Warren A. Davis, and the Dwight Dickinson estate to the Guyanoga Valley stream previously described.

Another gully stream of some magnitude has its sources on lands of the late Hanford Perry, of Mrs. Sutton, Harry Clayton, and Charles Hall, better known as the David Smith Gully, which comes out into the Guyanoga Valley north of Frank Botsford's lands, upon the north side near the mouth of which is a glacial moraine of some extent.

A considerable stream is concentrated from the Big Marsh, in the south-west part of Jerusalem, and flows in a south-south-westerly direction, by the village of Prattsburg, and flows into the Cohocton River near Kanona. This stream, known as Five Mile Creek, has at least six affluents, five of which rise in Jerusalem; one in the western part of the town on lands of Mrs. Andruss, two others on lands of the late Josiah White, another on lands of Clarence Campbell, and the other on lands of John Haire. The last tributary of this stream flows through the extreme south-western corner of Jerusalem from Pulteney, and joins the main stream on lands of W. G. Paddock at the western boundary line.

A stream rises in the north part of Jerusalem on lands of the late Martin Henshaw, and flows north-easterly through a portion of the Bartleson Sherman estate and that of D. Munger and passes near the "Old Fort" school house, thence northerly through a portion of Potter into Flint Creek. The Indian name of Flint Creek was *Ah-ta-gweh-da-ga*. Upon this stream was the saw mill of Martin Henshaw, and upon a small tributary of it, close to the Potter line, was the Bartleson Sherman saw mill, the township line being directly across the pond.

Another stream rises in the south-western portion of Jerusalem and flows eastward, a little south of the Stever school house, through lands of William Hunt, and flows directly into the North Branch of Lake Keuka. An early saw mill was located on this stream in a wild picturesque spot where the gorge is deep down from the summit of the rocks. It was on the premises of Augustus Peterson.

On the East Hill range a gully of considerable magnitude, with very steep high banks, comes tumbling its swirl of waters from the summit of the great hill and enters the *Gah-hun-da* a few rods south of the former Harris Cole residence.

Another stream, characterized by high banks and a water course that has worn its way deep down in the rocks, starts from high up on East Hill, on the Sheppard estate and flows south-westerly though the Pearce and Bitley estates, entering the valley stream.

Another stream rises on the Willett place and flows westerly into the valley stream on the former Simeon Cole place.

Another stream has its source on the Daniel B. Tuthill place and enters the **Gah-hun-da** where the Thomas saw mill was located.

Another stream rises on lands of the late Watkins Davis and flows north-westerly into the valley stream on the Niram Squires place.

Another stream has its fountain head on lands of Major Beers and enters the valley stream by the former saw mill of Moses Hartwell.

The east side of the township is drained by several minor streams that flow into the East Branch of Lake Keuka. They are mainly gullies, the longest of which is the one rising on the Shepard lands and flows through the estate of Erastus Cole, passing Kinney's Corners and entering the East Branch of the lake on lands of Sherman Williams.

Another stream of nearly equal capacity is one rising on lands of Wendell Hartshorn and flowing south-easterly through lands of E. C. Purdy, and entering the lake near T. Purdy's.

It appears from these glances at the water-courses of Jerusalem, that the water-sheds or highlands may generally be designated,

First, those of the West Hill range, the streams of which flow easterly, with two exceptions: that of the one flowing northerly through Sherman's Hollow into Potter, and the one of which the headwaters concentrate in the Big Marsh and flow south-westerly into the Cohocton River.

Second, the East Hill range, with waters westerly, south-westerly, and north-westerly, the mouths of the streams tending northward the farther one goes in that direction, and the streams on the east side of this hill range generally taking a south-eastern course to the lake.

Third, Bluff Point, in accordance with its gradual rise from Kinney's Corners, and lying between the two branches of Lake Keuka (East and North Branches) till near its termination at the junction of the three branches of the lake it rises to its highest altitude, sheds its surface waters into the North Branch on the west side and on the south-south-east side, through the mouths of many turbulent little torrents that have torn out the ravines.

### SAW MILLS. GUYANOGA VALLEY.

While this region was abounding with dense original forests, the saw mill was an institution established upon every stream of sufficient water flow to maintain a dam.

Though lumber—the choicest—was worth but little in those times, it was a source of some revenue to the hard-pressed pioneer, after deducting the saw bill from the gross receipts.

The first saw mill in Jerusalem was that of the Friend's on the creek in the Guyanoga Valley. The exact date of its erection can-

not be given, but judging from other known facts, it was somewhere about 1795, or not later than 1797, as the Cole mill was erected a year or two later, and the latter was the last one built previous to 1800, on the stream. Members of the Friend's Society sawed out the lumber for the Friend's house in this mill and did some custom sawing during several years.

Nathaniel Cothorn put up a saw mill on land now owned by Robert Herries, in a very early time. It was known years afterward as the "mud mill," owing to the marshy condition of the land about it. Some of the oldest inhabitants who were living a few years ago, assert that a man by the name of Pedrick put up the mill. It may be that he did the work for Cothorn, as he put up another mill farther up the stream, for Isaac Adams.

Two saw mills were built on the site where Simeon Cole's mill was located, both of which were burned. Elijah Botsford owned a saw mill there, which it appears he sold to Allen Cole in 1828. Alfred Brown was an early owner of a mill there, and at one time a mill was owned by David Thomas and Allen Cole. In 1829 Allen Cole died and by his will the saw mill became the property of his brother, Simeon Cole, who owned it from that time till his death. It was a water mill till 1873 when steam was put in as the propelling power. The upright saw was used till 1883, when a circular saw was put in. When water was used to run the mill, the dam covered about eight acres. When the mill was run by water power it had a capacity of about 4,000 feet of lumber per day. By steam, about 6,000. The Cole saw mill, the last stationary one in Jerusalem, was destroyed by fire in May, 1895.

James Brown put up a saw mill in 1848 on the site of that of the Friend's, which he conducted a number of years. It was an undershot Brice wheel.

The Adams saw mill a short distance south of the Cole mill, will be remembered by some who are now living. It was, for that time, a modern upright mill, and the dam was a public highway. Pedrick built it for Isaac Adams. It was run by water.

The next mill farther up the stream, north of James Brown's mill, was that of Moses Hartwell.

Three saw mills were close together on Benjamin Arnold's land, two of which he owned. They were near the town line and were all run by the same water power.

This section of what is the extreme northern part of the Guyanoga Valley, was then known as Arnold's Hollow, by reason of the mills. John Potter built the saw mill farthest north on the stream.

Thus, there were at least ten saw mills, at various times, on this stream through Guyanoga Valley.

#### SMITH GULLY.

Two saw mills have been erected and operated on the Smith



Gully. David Smith was the first one to put up a saw mill on the stream which bears his surname. It was built for him by James Scheetz in 1844. Cyrenus Townsend helped about erecting the mill and getting it in running operation. It was an upright saw and over-shot wheel. Cyrenus afterward sawed in the mill a while, and he related to the writer that in one day he sawed 4,472 feet of pine lumber.

John Lown built a saw mill, in 1847, on the same stream, above that of David Smith's, on his own land; but there was insufficient water-power to run the mill. Elijah Guernsey afterward took it down, alone, with ropes, and it was then moved to the James Brown place, a few rods south-west of his house. John O'Brien put steam appliances in the mill and afterward sawed out considerable pine timber.

#### HURD'S.

About 1847 or '48, Ferris P. Hurd built a saw mill in what was then a lumber district. It was located a short distance north of the Big Swamp, in the south-western part of the town, near the public highway between Branchport and Italy Hill. Soon after it was in operation it was destroyed by fire; but as speedily as possible it was re-built and was conducted by him upward of forty years, sawing out, each year, an immense quantity of lumber.

Another saw mill was located on a stream rising in the south-western part of Jerusalem, in a wild and picturesque spot of towering rocks and water-falls, on land of Augustus Peterson.

#### THE BIG GULLY.

There have been four saw mills on The Big Gully. The first one was erected by John Townsend, one of the sons of Capt. Lawrence Townsend. This mill was on the north side of the public highway leading to the Green Tract, and was put up very early in the previous century. It was propelled by a flutter wheel. The mill was on the east side of the stream, only a few rods north-west from the stone house erected by his son, John Townsend, which is still standing, and is now the residence of Benjamin Stoddard. The writer of these pages recollects when a portion of the dam for this mill was plainly visible, and also the frame work of the mill.

John and Cyrenus Townsend erected a mill about one-fourth of a mile farther down the stream, on the east side. After a while Cyrenus sold his interest in the mill to John, who conducted it a few years till it was destroyed by fire in 1848 or '49. The mill had an overshot wheel.

Aaron Remer, early in the preceding century, put up a saw mill on the north side of the stream, a rod or two east of the only public highway that crosses The Big Gully after leaving the clearings from its source. The writer, in early years, observed the mill race from the high bridge that spanned the stream. It was in part cut through

the Portage rock along the north side of the gorge. The dam was located above the iron bridge of the highway. The mill was equipped with a flutter wheel. It has been stated that Thomas Gray owned and run this mill about 1844. Not long after the mill was erected, George K. Shattuck ran it for some time. It was while he was operating it, that one night as he went just outside to roll in a log, a huge panther was discovered lying on the log. He did not roll that log into the mill that night, but went back and replenished the fire, and from that time on during the night he kept it burning briskly. Just as daylight began to dawn, the terror of the forest gave an ominous growl and retreated into the forest.

Martin Gage erected a saw mill in early times on this stream, directly north of the lands of Samuel Davis. It was equipped with an overshot wheel. It was the last mill standing on the stream. It was typical of forest times, and the writer of this volume gives his recollections of it in a chapter elsewhere in this work, somewhat fully, as it was the last of the pioneer construction outside the busy haunts of men.

## SCHOOLS.

Civilization would be a meaningless word were it not for some forms or methods of instruction, or the schools. The essential elements that have advanced man beyond barbarism lie in the rudiments of education. Many a great character set forth on the pages of history went out into the struggling world equipped only with the mental training of the common schools. They grasped opportunities in the practical fields of life, studying and plodding whenever and wherever they could find any chance. They approached the greatest problems in human equation, grappled with them with calm reliance, applying all the logical analysis they could mentally summon and solved them with masterly skill and surprising sagacity. The great, good, and honest Abraham Lincoln was the most illustrious example of the triumph of mind over material, and in the lofty cause of human weal and the upbuilding of the noblest fabric of statesmanship and the broadest and most beneficent brotherhood of man, he stands without a peer upon the pages of history.

The modern dream of the simple life is chimerical. The forefathers are the only people who have lived it or ever will. The compulsory conditions under which they of necessity lived it, cannot in the nature of things exist again. People cannot go back to the first clearings, the log cabins with their crude comforts, the privations of the pioneer, and the home-made garments of homespun direct from the body of the sheep.

In the early days the schoolmaster who had mastered Daboll's arithmetic and who could repeat the alphabet backwards and forwards, and write plain English, did well if he received the liberal

wards, and write plain English, did well if he received the liberal salary, for those days, of \$60 per year and board.

Would the log school house be tolerated today? Would not the interfering arm of the State stretch out and demolish it? The schoolmaster is no longer expected to hire out on his muscle. The universal flogging for trivial infringements upon the generally prescribed code of deportment is relegated to moral suasion or expulsion, though it must be acknowledged there are cases in most schools where a good whipping is the only effectual remedy. The thrashing at school and the thrashing at home for getting thrashed at school would literally call out the militia if indulged in now. It was a doubly dreaded discipline. It was an effectual though decidedly heroic treatment which tended to make the most incorrigible sit up and take notice.

Some of the oldest inhabitants with whom the writer conversed years ago, could not state with certainty as to the first school house erected in Jerusalem. Every first structure for schools, generally, was of logs. Light, teachers and textbooks were simple and rudimentary, as were all things pertaining to life in those days.

There are twenty common school houses in Jerusalem. There are 21 school districts drawing State funds. The one district in excess of the number of school houses is part of a district with the school house in another township.

Next to the last district formed which erected a school house was No. 20 on Bluff Point, known as the Van Tuyl school house. It was brought about mainly through the efforts of the late William F. Van Tuyl, a well known teacher and who was school commissioner of Yates County two terms.

In 1898 there were 452 children of school age in Jerusalem. The value of the school buildings and sites was placed at \$10,775. The school moneys apportioned among the several districts that year was \$2,287.87. District No. 14 received a larger amount than any other, the Branchport district, yet it was only \$127.02. The lowest was No. 10, the Green Tract, which was then \$105.98.

The last school house and district erected was No. 21, adjacent to Keuka College.

School district No. 17 was known in the days of the log school house as Sabintown. After the frame school house was built by Jeremiah S. Burtch, about 1848, James Miller taught the first term of school in it.

In 1853, as shown by the report of Joseph W. Brown, Town Superintendent, there were 70 scholars in district No. 7. In 1843 the public money apportioned to this district was \$65.14.

#### Keuka College.

While engaged in obtaining information to be used in this work a few years ago, the writer solicited a statement of the facts per-

taining to the founding of Keuka College, from Rev. Dr. George H. Ball, A. M., and he very kindly supplied the information herewith given. It should be remembered that it was mainly through the efforts and great influence of this distinguished educator that Keuka College was founded here in Jerusalem near the shore of Lake Keuka:

"In 1887 the Free Baptist Central Association and the New York State Christian Association decided to unite in an effort to found a college. They adopted a basis of union, chose a board of trustees and after investigation of several other localities, decided to locate such an institution of learning on the shore of Lake Keuka in the town of Jerusalem.

"A plot of 160 acres of land was purchased and plans adopted to prosecute the work. Before much was actually done, the representatives of the Christian denomination retired from the enterprise, at the same time disavowing any grounds for complaint of their partners in the compact. The Central Association determined to go on with the work and do its best to make it a success.

"An architect was engaged, plans made, funds subscribed, and the farm laid out into a college campus of 18 acres, an assembly grove of 20 acres and about 800 building lots, with suitable streets and avenues. In the spring of 1888 ground was broken for a building of brick and stone, 200x65 feet in size, and including the basement a building five stories high. The Central Association advanced about \$10,000, the citizens' subscription yielded a little over \$20,000, the sale of building lots over \$60,000 and donations from friends at a distance about \$20,000. Finally in the autumn of 1889 the building was completed and the farm paid for, with bills payable amounting to about \$12,000 and receivable to nearly the same.

"The scheme included a college settlement of families interested in education, a primary school for children, a preparatory school for fitting for college or business, industrial training, and a college of current grade giving a regular four years college course. In alliance with these facilities a summer assembly was designed to arouse, instruct and entertain the public and interest them in the College. December 10, 1890, an Academic charter was granted by the Regents of the University of the State and February 11, 1892, a provisional college charter was given to be made absolute when an endowment of \$100,000 should be secured. In 1897 requisite funds having been secured, regular college work began and in 1901 graduations in course began."

### KINNEY'S CORNERS.

Some years ago when the writer was gathering material for this work, he had some correspondence with Coates Kinney, the famous poet, philosopher and journalist, of Ohio, who was born in the little



red house at Kinney's Corners, near which his father, Giles Kinney, conducted a hotel several years and from whom Kinney's Corners derived its name. Coates Kinney's first flash of fame came from the beautiful ballad, "Rain on the Roof," which he wrote and which was published very early in life. Fine as this little poem is, it is but an infinitesimal part of the highly wrought gems from his greatly gifted intellectual nature. For many years he was the editor of the Xenia (Ohio) Torchlight, the columns of which glowed with his genius.

He contributed much to magazines and other periodicals in which his incisive and analytical mind exhibited qualities of the highest order. He has passed away since the highly interesting correspondence referred to was had with him, and the writer cherishes, as one of the most valued keepsakes, a copy of Coates Kinney's volume of poems as a presentation from the distinguished author.

While admitting all the merit claimed for the poem which started his fame in literary ascendancy, in reading over the treasures of his original mind manifest in his volume of poems, the writer is of the opinion that there is a greater sphere of significance and touching tenderness of thought in his poem entitled "Were This Our Only Day." It seems prophetic, too, of the close of his own brilliant life.

A very gratifying result of the correspondence referred to was a letter from Mrs. Jane C. Eastman, the youngest sister of Coates Kinney's mother, who was present at the little red house at Kinney's Corners when Coates Kinney was born. As she was an aunt of Coates Kinney, and as the letter abounds with a fund of interesting early reminiscences of people and events in and about Kinney's Corners and other sections of Jerusalem, it is a special pleasure to give it herewith:

Leipsic, Putnam Co., Ohio,

May 3rd, 1893.

Miles A. Davis.

Dear Sir: Your letter of April 30th reached me yesterday. I am afraid my nephew has raised your expectations of help from me far above what you will realize.

Will preface what I may write by informing you that I am in my 82nd year and for two years past have been suffering with nervous disease so that I can only write at intervals.

My father, Samuel Cornell, moved to Jerusalem in the spring of 1825. I was then nine years old. We moved into a log house about half a mile northwest of Kinney's Corners. He had a farm near by, mostly in the woods, but no house on it. He built a log house and barn on his farm. Most of the farm houses in the township were of logs; there were a few frame houses at Kinney's Corners, but not one of them painted; not even the hotel, which has been rebuilt several times. My brother-in-law, Giles Kinney, owned and kept it at that time. There was a store, a tannery, a shoe shop, an ashery and a distillery, with several dwellings at the Corners. Do not think there was any village in the township. The western part was mostly

in the woods. Where Branchport now is, was an almost impassible swamp, with nearly a mile of corduroy road and bridge. I do not think there was a church house.

The school houses were of logs, with a large fire-place. Seats of slabs with sticks drove into auger-holes for legs; but our teachers were far in advance of our surroundings; generally capable and successful. The greatest difficulty seemed to be the want of books. The first teacher I remember was a Miss Waite, of what was then called Bluff Point. There were three sisters of the name. Then the Andrews brothers, three in number, were teachers. The Hartshorns, three brothers and two sisters; James Irons, W. H. Myers, the Van Tuyls, and others.

Our religious privileges were rather limited. A few Christians (perhaps Methodists) had prayer meetings Sunday mornings in private houses; sometimes in the school house. After two or three years the Methodist circuit preacher held services once in two weeks, generally on week-day evenings. Afterwards there was a frame school house erected at the four corners, about a quarter of a mile west of Kinney's Corners; then the Baptists had preaching there on Sunday once in four weeks. There were two aged ministers living in the township, one by the name of Judd, was, if I remember right, a Presbyterian; the other was Potter, a Christian. He preached occasionally in the log school house on the west part of my father's farm. Elder Judd, as he was called, seldom preached; was quite old.

James Barnes was Inspector of Schools. When I was about fourteen he visited the school of Miss Abigail Hartshorn. She was a little behind time with her classes, and asked me to look over a class. He spoke low to her and remarked, "That girl is a born teacher." That was a great inspiration to me, for I thought then of preparing myself for that occupation. He was an old man then, but said to be a good scholar. Two years after, I passed examination as a teacher and taught a term of five months in the district where I had been a scholar. Took the winter term of four months. Married before the term was out. Was seventeen years of age. Came with my husband to Ohio 64 years ago. After a year or so, returned, but only lived in Jerusalem a short time. My husband was a shoemaker. Lived part of the time in Penn Yan and part in Dundee. After nine years we came again to Ohio.

Excuse my giving so much personal history. I only wanted to show how small a portion of my life was in that locality. Of course improvements progressed rapidly on all lines. Good buildings took the place of the log huts. Henry Rose built what was then thought to be a very fine house; so did the Beddoe brothers, and many farmers in good circumstances.

The Hartshorn brothers owned a large tract of land in the north part of the township. I think the Gelders came there about 1832 or '33.

As near as I can remember, Branchport was spoken of as the commencement of a village about 1829 or '30. After my return from Ohio we lived there one winter, about 1837. Don't remember that there was any church house there. There were several mechanic shops, two stores—one kept by Spencer Booth—the name of the other I do not recollect. Think there was a hotel by Solomon D. Weaver. Lumbering was the principal business.

There were two Revolutionary pensioners living near father's: Mr. Anderson and Mr. Fredenburg. The tanning and shoe business was carried on by Ferris and Tallmadge at the Corners.

The hotel had a large ball room over the front part where the young people of the surrounding country used to dance, generally to the music of blind Gilbert Sutphen. Occasionally someone else would furnish the music.

On the evening of November 13, 1833, they were having a grand ball. I was present, though I did not dance, but was there for sociability. After 11 p. m. I asked my partner to take me home. It was only half a mile distant. In driving that short distance we counted nine or ten "shooting stars," as we used to call them. We thought it somewhat remarkable. On arriving home I retired immediately to rest, and so missed a most wonderful display of meteors. My partner said before he reached the hotel on his return, the storm of meteors was like a snowstorm. When he entered the ball room he saw that the curtains to the windows had prevented the dancers from seeing the sight. He asked if they had observed the phenomenon in the heavens. They all rushed to the windows; a panic ensued; some prayed; some screamed; some thought the end of all things had come; one man had a fit. I think his name was Peter Conklin. It was the only time I regretted leaving a ball. No more dancing that night.

Many families of old settlers lived in Jerusalem before we did. The Wests—a large family—the Herricks, of Bluff Point, the Chases, Lounsberry, Bashford, the Martins, Van Tuyls, the Dormans, Moses, and my grandfather, William Cornell; but I cannot mention half of them.

Respectfully,

JANE C. EASTMAN.

## A TRANSFER.

In looking over some papers stored in the final residence of John Ingraham, the writer found a deed of land that was executed by and bore the signature of Asa Brown, bearing date April 14, 1823. By this instrument he conveyed to John Ingraham ten acres of land for forty dollars, described as follows:

"Beginning at the southeast corner of Nathaniel Ingraham's farm thence west thirteen chains, thence south seven chains, fifty-nine links, thence east thirteen chains, thirty-seven links, thence northerly to the place of beginning, containing ten acres of land and no more."

From this description the parcel of land must have been southwest of the stone school house, district No. 7, and on the south side of the road leading west of the school house.

It was at the northeast corner of this land, nearly across the road from the school house, that a log tavern was located in pioneer times, concerning which, Samuel Davis related to the writer an amusing account of how it was conducted by David Ingraham and son. The father, David Ingraham, who was a son Nathaniel Ingraham, would own the tavern a while and during his period of proprietorship the son would imbibe freely of the liquid dealt out over the bar and have the bill for it charged up to him. When the father got tired of this he would sell out the tavern to the son and he in turn would partake of the wet goods a while on the same credit system. Thus the balance of trade was maintained, alternating between the proprietor-

ship and the regular customer till the last drop behind the bar and the last cent in the till were exhausted.

### COATES KINNEY.

One of the most eminent men of letters, who first saw the light of day in Western New York, was Coates Kinney. He was born in the township of Jerusalem, at Kinney's Corners, on the northwest of the four corners, in a small frame house that was painted red, opposite the tavern, on the 24th of November, 1826.

Here he lived till early in the year 1840, when about fourteen years of age, he with the others of his father's family, took passage in a wagon to the nearest point on the canal; thence by canal boat to Buffalo; from Buffalo by steamboat to Cleveland, Ohio; again by canal boat to Columbus; again by wagon to Dayton, and finally to Springboro, Ohio.

The red frame house in which Coates Kinney was born was torn down about 1860. While he was a boy living at the Corners, he went up to the little school house, which then stood about where the present one is, about opposite the Methodist church. In that little school house he learned his A, B, C's. In winter he used to enjoy the sport of riding down the long steep hill west of the school house. He became a phenomenal reader and speller while attending school at this little school house on the corner. He could spell down the whole school. Though only about twelve years of age, on one occasion in a reading class of almost young men and women, the teacher, a stately gentleman of the name of Rogers, said to him, impressively, after he had read his turn, "Coates Kinney, you are the monarch of this class."

It was the custom of those days to have "spelling bees," that is, gatherings of two or three schools in some one school house at night, where the best spellers of those schools stood up against one another. Coates Kinney was carried around to these contests, and small and young as he was, he always spelled them down. This was one of his natural gifts. He read everything he could get hold of.

His father, Giles Kinney, was born in New London, Connecticut, and his father's father was also born in Connecticut, and his great grandfather came over in the Mayflower.

Coates Kinney's mother was Myra Cornell, born in Delaware County, New York. She was the daughter of Samuel Cornell, whom some of the old residents of Jerusalem used to know. Her mother, Polly Cornell, was a splendid woman who lived to be 94 years of age.

Coates Kinney was the third of a family of twelve children. At Springboro, Ohio, he attended school and very diligently applied himself to his studies. There was an academy and a public library there, and he absorbed instruction from all sources. He took to Latin, algebra and geometry and led the school.

After this he began teaching and taught five or six terms.



Then came a strong light into the life of this young man. He entered the law office of the famous Thomas Corwin, at Lebanon, and that great man took a strong liking to him, and he complimented him with his hearty friendship as long as he lived. But the law had less charms for him than other pursuits.

Later he went to Bellefontaine, Logan County, to teach. He taught a selected school there a while. Then he resumed the study of law in the office of Hon. William Lawrence. There he wrote his famous epic, "Rain on the Roof," which captivated the public and went through the English-speaking world.

Afterward he took up his abode in Cincinnati and was admitted to the bar from the law office of Donn Platt. He practiced law in Cincinnati about a year, and in Warren County about the same length of time.

He went from Warren County to Xenia and took editorial charge of the Xenia News, in which he continued till the beginning of the War for the Union. Salmon P. Chase, then Secretary of the Treasury, procured from Simon Cameron, then Secretary of War, a commission for Coates Kinney as Major and Paymaster U. S. Army. His commission was signed by Abraham Lincoln, President; Simon Cameron, Secretary of War. He served four years and a half—from June 1, 1861, to November 14, 1865—and was mustered out with the commission of Lieutenant Colonel by Brevet, "for long and faithful services."

After the war he bought the Xenia Torchlight, which he conducted a few years and into which he put much of his intellectual force and acumen.

At one time he edited the Cincinnati Daily Times. He was chief editorial writer on the Ohio State Journal one winter. He once owned and edited the Springfield Daily Republic. He partly owned and edited The Genius of the West, a literary magazine in Cincinnati.

He was elected to the Ohio Senate from the fifth Senatorial District.

In all these busy, variegated years he wrote much, of both prose and poetry. He wielded a keen, analytical, cogent and facile pen, and much of his manuscripts are yet unpublished.

At the demise of Coates Kinney, a widow, who was Mary Allen, and three daughters, Myra, Lestra and Clara, survived, and were then living at Xenia, Ohio.

Readers all over the world, as well as Jerusalem, would like to see and know more of the mental nature and the productions of this intellectual star whose lyrics and epics have cheered many thousands of American people and uplifted the thoughts of men and women of other lands as well as the Great Republic.

### GU-YA-NO-GA.

When the earliest pioneers came to Jerusalem and began to make clearings in the unbroken forest, it was a veritable paradise of the

Aboriginal people, who mainly subsisted upon the game animals abounding in the woods and the plentiful fish of the lake and streams. The long struggle of nearly eight years for colonial liberty was still fresh in the minds of the participants, when the first log cabins dotted at usually wide intervals, the forest landscape stretching in every direction beyond the range of human vision.

The real settlers or pioneers were not the first white men to see this land of promise. The English agents of the Hudson Bay Fur Company found their way here to traffic with the Indians for the valuable fur pelts the latter were known to obtain throughout the wide range of their hunting grounds. The agents of the Hudson Bay Company were aggressively pushing out over a large portion of the North American continent for commercial conquest in the line of the most valuable furs to be found in the world. They carried with them the traditional spirit of their nationality, which sought to plant the ensign of Albion over all lands likely to become subject to the aggrandizement of European sovereignty.

Before the first settlement upon the soil of Jerusalem there was a French Canadian by the name of François DeBolt, who made occasional visits to this region for the purpose of hunting and fishing with the Indians. During these visits he was a welcome guest of the great chief, **Gu-ya-no-ga**, with whom he enjoyed a steadfast reciprocal friendship. The wigwam of **Gu-ya-no-ga** was an open hospitality to his friends of both races, and DeBolt associated much with the venerable chief, whom he characterized as dignified and reserved, like many of his race, yet exceedingly kind, courteous, and thoroughly hospitable, a true representative of his people, whom the great majority of white men have never understood.

From accounts that have drifted down through various ways, **Gu-ya-no-ga** was one of the great men of the Seneca Nation, both physically and mentally. It is well authenticated that he was heartily in favor of the cause of the colonies in the Revolutionary struggle, and at times he rendered signal and important service to the army of Washington in conveying information of inestimable value. He was a splendid type of the noble Red Man.

From early oral accounts handed down from the original settlers, it seems clear that the wigwam of **Gu-ya-no-ga** was situated on lands of Frank Botsford, west of his residence and on the same side of the road. The noble elm tree standing at the four corners of the roads is only a few rods southwest of the spot. Upon these grounds, also, was an Indian encampment, or perhaps a small village, clustered near the abode of the great chief. The writer gleaned these facts from an interview he had with Mrs. Margaret Botsford, mother of the late Samuel Botsford, who related at the time many incidents of her early life and recollections.

It is quite probable that the body of **Gu-ya-no-ga** was buried in the





THE BEND IN THE BIG GULLY BELOW THE IRON BRIDGE.





cated Indian, thought **Jen-ne-a-To-na-kah**, sometimes abbreviated to **To-na-kah**, was a name for the Senecas, signifying "People of Many Hills." The true Indian name, as I have it from a well educated member of this Nation, in one of my conversations with him on the Tonawanda Reservation, is **Te-hoo-ne-a-nyo-hent**.

Whatever name may descend into later history as authoritative, it is certain that the Senecas, as we are wont to call them in our language, occupied not only the Paradise of the Genesee Country, but a strategetic situation in the affairs of the **Oon-qua-hone-we**, or real men, of the mighty Six Nations, in their aggressive outpushings upon the domain of the Eries, west of the Genesee River, of the Algonquins in the region of Irondequoit Bay, and the Hurons in the basin of the great lake bearing their name.

We hear and often see statements about this or that locality being historic ground. The fact is that the locations over which the stream of stirring and momentous events have not poured through some periods of time are few and exceptional.

More than a century and a score of years have vanished into the abyss of the past since the great Indian chief, **Gu-ya-no-ga** dwelt in this beautiful valley of Lake Keuka, upon a spot but a few rods north-east of the location of the monument which the good people have met here to dedicate to the memory of a great Son of the Forest. Less than a century and a half ago there was not a white person living anywhere in what is now known as Guyanoga Valley. All this region was peopled only by the Red Men of the Woods. Now there is not an Indian living either in this valley or in Jerusalem. Thus, race rotation moves on with celerity comparable only with the speed of the planet through space in its annual orbit around the sun, moving constantly at the velocity of 68,000 miles an hour.

No history can adequately compass the magnitude of the mutations of time. In the flush of Aboriginal occupation of this region, in the 17th century, it would have seemed incredible that the Indian would have been completely supplanted within another century from the first appearance of the white man in this valley in 1791. The members who were a portion of the colony of the Friends, built the first crude white man's abode in Guyanoga Valley, and made the first clearing. At that period of time the Indian's wigwam was everywhere the only visible habitation of man. The trails of the Forester were the only human pathways over hills and valleys. The Indian was in his natural element hunting in the wide-spread forest for game upon which to subsist, to his credit be it said, never through wantonness or a mere desire to kill, supplementing his diet with fish abounding plentifully in the stream, and the maize and vegetables coaxed into growth from here and there a spot in the soil.

Perhaps no problem in race equation has ever more intensely occupied attention in this valley than that of the disappearance of the

Indian or Aborigine and the on-coming of the white man. **Gu-ya-no-ga** was a noble Indian, a loyal and devoted friend of the colonists during the dark days of the Revolution. Many instances might be related in substantiation of this fact, if time permitted more than a bird's-eye view of the kaleidoscope of the past. **Gu-ya-no-ga** had a friendly understanding with General Washington, who recognized the value of the services and information which **Gu-ya-no-ga** rendered the continental army at various times in the perilous period which tried men's souls.

The custom of placing documentary evidence of the times in the corner stone of buildings and monuments erected in commemoration of human purposes or achievements, is of more than passing interest and importance. Monument and building will crumble to ruin, and the people of a remote future may be delving in the dust and debris of works of man to determine, if they can, what signification the remnants had in a former civilization. While, today, erecting a symbol of the Red Race, in honor of **Gu-ya-no-ga**, what clue or cryptogram in archive or inscription accompanies this laudable endeavor to perpetuate the memory of one of the noblest Men of the Woods? If futurity peers through archeological lenses, how shall be determined the definite object and purpose of the work of today? The inconoclast is abroad in every land, and the whirl-i-gig of time turns to travesty many of the highest hopes of all ages..

**Gu-ya-no-ga** was a patriot, who, while following the trails of his people, foresaw the destiny of the pale-face, and devotedly and unselfishly strove for the welfare of a race not his own, pitted, in behalf of freedom, against the oppressions of their own blood from across the sea. Through the thin but unconquerable ranks of the Colonial volunteers he beheld with the eye of a seer the vanishing boundaries of the Six Nations in the all-absorbing contest for "life, liberty, and the pursuit of happiness."

The generous hospitality of the Red Man to his friends was fully illustrated in the wigwam of **Gu-ya-no-ga**, who dispensed with a free hand the good things of this life to all comers, and so widely known were his distinguishing traits of character that white men of celebrity came from as far away as Canada and passed days with him in the enjoyment of his forest home and his personal qualities which rendered the excellent hunting and fishing grounds, attractive in themselves, of secondary interest to his visitors from abroad. He was a veritable Roman of the New World, with the masks and husks of pretentious governments and the swathing impediments of civilization regarded with the fine scorn of a race reveling through interminable time in the boundless heart of Nature.

A few of the Red Race lingered long in this lovely valley. It was the restful realm of the old and worn warriors in the twilight of life who loved to sit in the shadows and think of the great Spirit

land beyond the turmoils of time. I recall the relation of another notable Indian in the upper region of this valley who lingered after the sunset and smoked his pipe of peace as *So-son-do-wah* disappeared beyond the western horizon. The Red Man asked for no sympathy or quarter in the utter extermination of his earthly boundaries. To the last he hunted in the forest and fished in the stream for food, and patiently plied his works of art even while making his exit through the doorway of his wigwam to which he was never to return.

This region was a part of the favorite hunting and fishing grounds of the Senecas, and but for the zealous identification of these Aboriginal owners of the soil upon which we tread today, with the British in the Revolutionary struggle, save a few notable exceptions like *Gu-ya-no-ga*, and others, no doubt they could have peacefully occupied, much longer, this valley and the adjacent hills of Jerusalem during many moons of time as reckoned by the first known people of this township. But that alliance sealed their doom of occupation as General Sullivan marched through the garden of their domain from Newtown northward along Seneca Lake to Kanadesaga and westward to the Genesee River in 1779. The nearest approach of the invading army to this region was at Kashong, destroying the Indian village located there on the west shore of Seneca Lake in the township of Benton. Sullivan's march passed through the then considerable Indian village of *Ga-nun-da-gwa* (now known as Canandaigua), after leaving Kanadesaga, now Geneva, and the curious little island near the outlet of Canandaigua Lake, still known as Squaw Island, concealed from the devastating army a number of the wives, daughters, mothers and sweethearts of the Seneca braves. Between these two important Indian villages was the well traversed trail of the Iroquois to and from the midst of their Long House centered at Onondaga. This also led to the foot of Lake Keuka and by lesser pathways over into *Gu-ya-no-ga* Valley and beyond, reaching *Ah-ta-gwe-da-ga* (Flint Creek) and *Kojandaga*, at the head of Canandaigua Lake.

The Senecas who once peopled all of Jerusalem, live now in their descendants upon the reservations parcelled to them by the State; and anomalous as it may seem they live upon lands they possess yet which they cannot sell or convey title, either among themselves or to anyone else.

What shall be the final fate of these real and only American people, in an ethical point of view, is an intensely interesting sequence of future evolution into which no perceptive analogy seems adequate to interrogate or answer. Alike, the Red Man's origin and destiny are enveloped in the mysteries of the infinite.

### ALTITUDES

The Penn Yan Quadrangle of the United States Geological Survey in co-operation with the New York State Board of Engineers in 1900



made a thorough survey of Jerusalem, a map of which was published in 1903, which included all of this township, a large portion of Potter, Benton, Milo, Barrington and Pulteney. From this valuable map of careful survey by thoroughly skilled engineers, a copy of which was very kindly supplied to the writer by the State Engineer, the following elevations are computed. In some instances the elevations are calculated from the figures indicated as the datum of mean sea level and in others are reckoned from stated basis by means of the zig-zag lines drawn upon the map, between which at all points, is represented an altitude of twenty feet.

Lake Keuka is 709 feet above sea level. The highest point of land in Jerusalem is close to the Italy line, about three-fourths of a mile northeast of what is known as the Pulver school house in Italy, which spot is 1900 feet above sea level and 1191 feet above Lake Keuka.

The highest land about the headwaters of Five-Mile Creek, at the Italy line, is 1091 feet above Lake Keuka. This stream, rising in Italy, crosses the public highway leading from the Green Tract school house to Italy Hill, one-fourth of a mile northeasterly from the residence of John R. Andrews.

The southwestern headwaters of the Big Gully, in the vicinity of the stone residence of the late John Townsend, is 1600 feet above sea level, 891 feet above Lake Keuka and 828 feet above where it flows into the creek in Guyanoga Valley.

The highest point in Guyanoga Valley is near the Potter line, and is 181 feet above Lake Keuka. In other words, this is the amount of the descent of the creek from the Potter line to its entrance in Lake Keuka.

The Friend's house, one of the most notable landmarks of Jerusalem, is 1000 feet above sea level, 291 feet above Lake Keuka and 110 feet above Guyanoga Valley.

In Sherman's Hollow the lowest level of land is 987 feet above the sea, and 278 feet above Lake Keuka.

Westward from Branchport up the road to Italy Hill, the highest elevation is about where William T. Hurd resides, which is 1510 feet above the sea and 801 feet above Lake Keuka.

The stone school house is 1345 feet above the level of the sea, 636 feet above Lake Keuka and 573 feet above Guyanoga Valley.

The residence of the late Joseph N. Davis is 140 feet higher than the stone school house.

Nettle Valley Creek, which rises well up on the Green Tract, at its headwaters has an elevation of 991 feet above Lake Keuka, and the Carvey school house, which this stream passes, is 851 feet above Lake Keuka, and 573 feet above Sherman's Hollow. Nettle Valley Creek becomes a stream of noticeable volume ere it reaches the Potter line in its northward flow into the great Potter Swamp, of which Flint Creek is the outlet.

The highest land on East Hill is 1400 feet above the sea, and 691 above Lake Keuka, and this point of land is passed over on the road to Penn Yan by the way of the Yates County Poor House, at the brow of the hill where the woods are, a short distance east of the County House. This summit is 668 feet above Guyanoga Valley.

Another high point on East Hill, known as Gelder's, which is especially observable from Branchport, rising quite abruptly from the valley at its southern extremity, is 662 feet above Lake Keuka and 651 feet above Guyanoga Valley.

The highest elevation on Bluff Point is 1520 feet above sea level, and 811 feet above Lake Keuka, the highest range being a little less than one mile from the end of the Point. The land rises very abruptly from either side of the Point, approaching the end, from the lake to the summit.

### AN EARLY DEED.

Through the kindness of Lorimer Ogden, of Penn Yan, who courteously supplied the writer of this work with a copy of one of the earliest deeds executed for the conveyance of land in Jerusalem, it is given herewith. It will be seen that Thomas Hathaway and Benedict Robinson convey thereby six hundred acres to Daniel Brown, junior, for \$151. All the land thus conveyed was then a wilderness, and the description was naturally vague to some extent as to the boundaries. As Mr. Ogden says in his letter accompanying the copy, "I think it would trouble a surveyor to find the lines."

Know all men by these presents that we, Thomas Hathaway and Benedict Robinson, both of Jerusalem, in the County of Ontario in the State of New York, Yeomen, for and in the consideration of the sum one hundred and fifty one dollars to us in hand well and truly paid by Daniel Brown, jr., of Jerusalem in the Town, County, and State aforesaid yeoman, the receipt whereof we do hereby acknowledge and have granted, bargined, sold, conveyed, and confirmed, and by these presents do grant bargain, sell, convey, and confirm unto the said Daniel Brown, jr., three certain separate tracts or parcels of land, situate in Jerusalem, in the County and State aforesaid containing six hundred acres bounded as followeth: a white oak stake at the southeast corner of said Brown's land running south sixty eight rods and a half to another white oak stake; from thence west seven hundred rods joining lands belonging to the grantors to a stake and stones; from thence north sixty eight rods and one half to another stake; at the south west corner of said Brown's lands; and from thence east to the first mentioned place or places of beginning. And also another parcel or tract of land beginning at a walnut stake about two miles and a half south of the above mentioned tract on the east end of said tract; thence west unto the waters of Crooked Lake; thence northerly along the shores of said lake as by running an east line that will make one hundred and forty acres by leaving or making the northeast corner due north from the first mentioned place. And also another parcel or tract of land beginning by the waters of the west shore of the Crooked Lake at a oak stake running west about one hundred and sixty rods unto a line running

north and south about two miles from the east line of said township, called number seven second range, to an oak stake; from thence north as the said line runs one hundred and sixty rods to an oak stake; from thence east about one hundred and sixty rods unto a brook which runs into the Crooked Lake; from thence by the waters of said brook and lake unto the first mentioned place or places of beginning, with the appurtenances.—To have and to hold the granted land and premises with the appurtenances unto the Said Daniel Brown, junior, his heirs, and assigns to his and their only proper ye benefit and behoof forever, and we the said Hathaway and Robinson for ourselves, heirs, executors, and administrators do hereby covenant with the said Daniel Brown, jr., his heirs and assigns, that we are lawfully seized in fee of the premises; that they are free from all incumbrance, that we have good right to sell and convey the same to the said Daniel Brown, jr., to hold as aforesaid and that we and our heirs, executors, and administrators shall and will warrant and defend the said granted premises to the said Daniel Brown, jr., his heirs and assigns forever against the lawful claims and demands of all persons.

In witness whereof we the said Hathaway and Robinson have hereunto set our hands and seals this fourth day of the seventh month in the year of our Lord One thousand seven hundred ninety-two.

THOMAS HATHAWAY,  
BENEDICT ROBINSON.

Signed, sealed and delivered in the presence of

Rich'd Henderson.      Susannah Brown.

Registered in book fifth of the records for Ontario County page 87  
9th October 1797

PETER B. PORTER, Clk.

Ontario SS

Be it remembered that on the 21st day of August One thousand seven hundred ninety seven, personally came before me, Arnold Potter, one of the judges, for the said County of Ontario aforesaid, Benedict Robinson, and acknowledged that he signed, sealed and delivered the within instrument as his voluntary act, and deed, for the use and purpose therein expressed, I having examined it and finding no material erasures or interlinations, also knowing him to be the same person do allow it to be recorded.

ARNOLD POTTER.

## WRITERS.

Citizens of Jerusalem who have written occasionally or frequently for one or other of the county papers have been:

Isaac Purdy, Daniel B. Tuthill, Samuel Botsford, William Herries, Henry W. Harris, Wetzel M. Henderson, William F. VanTuyl, Rodolphus N. VanTuyl, Hiram G. Mace, Abraham V. Dean, Charles F. Dickinson, Albert R. Cowing, James A. Cole.

They are no more. Applied to some of them, at least, a characterization embodying a presentation of the nature and scope of the manifest moods of mind they possessed, would be an interesting study if one were to indulge in an analysis of their mental accomplishments, even though confined to local topics. Some wrote upon subjects of more general scope, though merit may not be measured by the theme of the occasion.

Among those named, who sometimes communed with the muses and produced some fine lines, were Rodolphus N. VanTuyl, Wetzel M. Henderson, William F. VanTuyl, Charles F. Dickinson. There may have been others, whose lines eluded the observation of the writer.

Among the living, it is a pleasure to peruse in print articles from the pens of Berlin H. Wright, Verdi Burtch, Clarence F. Stone, Arthur Moxey, Wendell T. Bush, John R. Andrews, George H. Decker, Thomas W. Campbell, Chester C. Culver, Mortimer L. Hollister, and others. Duane Hamilton Hurd, a native of Jerusalem, who is prominently identified with great public interests in New England, could write highly interesting articles for Yates County readers if he could find time and be persuaded to do so.

Miss Grace A. Timmerman, a well-known and highly esteemed young lady of Jerusalem, is a contributor to various publications having a large general circulation. Miss Timmerman's writings reveal decided merit of more than ordinary comprehensiveness and analytical reasoning, especially when applied to subjects developed through deductive or comparative inference. Some of her idealistic poems appear in prominent publications.

Miss Wave Burtch, a well-known and very successful teacher, is a pleasing writer whose occasional contributions to the press are characterized by a chariness that makes one wish for more.

The thoughtful people of Jerusalem may have a just pride in this township having been the place of nativity of a widely famous poet, Coates Kinney, whose "Rain on the Roof" will go singing itself down the avenues of time.

It may not be generally known, or well remembered, that Wetzel M. Henderson was a linguist as well as a scholar of considerable attainments. This was manifest in a series of translations he made from the Scandinavian Sagas, which were published in the Yates County Chronicle when Stafford C. Cleveland was the editor. Mr. Henderson occasionally wrote some fine verse which appeared in print. A single line in one of his poems which appeared in the Penn Yan Democrat, still clings to memory as wonderfully expressive:

"The wide-spread raven wing of night."

Dr. James C. Wightman possesses literary capabilities which are unknown in some circles of his extended acquaintance, owing to his reluctance to publication after his productions are pruned and polished to a rare degree of excellence. The terseness of the telegraph, yet exhaustively compassing every growth of a subject under analysis, but briefly defines the mental processes he applies to every form of intellectual construction. Occasionally some fragments of his work have been published. His erudition is equal to any theme he would willingly attempt to elaborate.

Jerusalem was for many years the home of one of the most eminent all-around scientists of this or any other country. The late Dr.



Samuel Hart Wright, A. M., was a great mathematician, astronomer, geologist, botanist, meteorologist, chemist, and thorough scholar in many other branches of knowledge. He was qualified to teach many professors in colleges matters beyond their courses. During a number of years he made the astronomical calculations for the almanacs published in North America and some in South America. In botany he exchanged specimens of plants with other botanists all over the civilized globe. His herbarium was one of the most extensive and valuable of private collections. For considerable time he conducted a mathematical department in the Yates County Chronicle which attracted wide attention among distinguished educators.

### THE BIG GULLY.

This is a romantic and very picturesque ravine in the western part of the township of Jerusalem. The stream that flows down deep between precipitous banks of rocks through which it has worn its way during more centuries of time than can be mathematically calculated in geological reckoning, is a clear and beautiful movement of water after the flush of melted snows and spring rains have subsided. The rocky gorge is about three miles in length.

The bed of the stream is of the same strata of rock—starting in the Chemung group at its sources—as that along its banks, and extends through the Portage layer for more than two miles and a half of its course into the Gu-ya-no-ga Valley where it enters the northern inlet of Lake Keuka.

The rock-walled banks, with summits one hundred to three hundred feet above the flowing thread of water, are mute evidence of the countless centuries during which the stream has eroded its descending pathway. No other note can be taken of the many moons of duration fulling and waning in the blue vault of the heavens as the glacier-freed stream was grooving its channel ere man appeared.

The two main sources of water-flow are high up on the great West Hill range of Jerusalem, from springs in scanty woods and old meadow and pasture lands. So long as the season's moisture exists in the earth, the springs give forth to the brook. When the sun is high in the solar walk of the sky of early summer, the springs gradually dwindle to imperceptible proportions and disappear altogether in the heat of mid-summer. Occasionally a hidden spring juts out into a thread of crystal from beneath a protecting shadow of rock along the banks, insufficient in proportion, singly or collectively, to more than perceptibly moisten the rocks over which the brook sang its melodious lullaby only a few weeks before. If these humble contributions are sufficient to reach the grooved channel of the stream, they are speedily consigned to the oblivious sand and pebble beds, dropped into the chasm here and there by turbulence of the stream in the frenzy of its spring-time freshets.



Before the disappearance of the forests, The Big Gully maintained a flow of water throughout most of the year sufficient to run a saw-mill. In pioneer days, four saw-mills were in operation on the stream, each propelled by water power supplied thereby. Now, owing to the clearing away of most of the woods, adjacent, and in some instances down to the bed of the stream, the water-course is dry during most of the summer and early autumn months, where, in forest times, there was no apparent end to the volume.

Nature, in all the lavishness of perennial beauty, never begirt a water-way with more sequestered charms or enchanting solitudes than The Big Gully. The lofty hemlocks towering along its rock-bound and moss-covered banks, uplift their evergreen plumes and tasseled tops of perpetual beauty and green glory in the sunlight, softening the storms and winds as they sweep over the broad hill range. The snows of winter contrast their white mantle with the evergreen vestments of the hemlocks in bold relief to the rigors of winter. Sometimes, under the interlacing foliage a shelter was formed for our beautiful and useful birds—the partridge, quail, chickadee, and other of our feathered friends—and there the innocent creatures would huddle. The writer has seen the hemlock limbs, that grew near the ground, bent down on occasion with the weight of snow, forming a canopied roof. Beneath was a green carpet of moss plainly visible. Within this improvised shelter some of our native winter birds had taken refuge. It was a pity to frighten them by human footsteps.

In summer, one notes the shy princess of songsters in the shadow of the woods—the wood-thrush—vocalizing the air with the most delightful sound in Nature. Its glorified rapture is attuned to the eternal orchestra of the dense woods that seem ever afar off in the silvery trumpet tone resounding through the forest cathedral.

The evergreens that beautify the banks, from their base close to the edge of the stream, to the summit, are complemented in every realistic setting with a verdant carpet of moss and lichens overspreading every rugged outline of uplifted rock. To lie down upon this surpassing cushion on a summer day, with the sun high in the heavens, and hear the aeolian wafting of bird notes in the air, is the nearest approach to paradise the writer has ever realized.

The water-worn gorge is a perpetual vista of wonders and beauties bound between two volumes of rocks. There are foaming cascades and bold cataracts in wild abandonment for a usually modest stream to toy with and plunge as if in ecstasy to reach the pools at the foot of the rocks. There are stretches of sand and pebbles complacently resting in cavernous beds carried thither from tortuous energies displayed in spring-time freshets, underneath which the stream masks itself in summer when it can no longer

maintain even the semblance of a flow over the clean-swept rocks above or below. Occasionally an improvised miniature dam is formed across the water-course by stone, sand, and pebbles, stayed by fragments of wood that were conveyed by the unstable stream in some of its imperative moods. Projecting roots or a tree standing close to the water-flow impaled some of the flood-wood and thus formed the rudiments of a dam.

In the rock-embosomed pools at the foot of some shelf of rocks over which the water leaped in cataract abandonment, may be seen reflected in summer every form and color of the woods and sky. Even birds flying over are mirrored in the pool—a moving picture of plumaged life—glassing itself in the azure depths of the infinite ether in which its pinions were outspread, dimly shadowing for an instant its aerial form upon the liquid retina of the earth. The wide-spread wings of a hawk cast its shadow upon the surface of the pool like the last fugitive streak of night driven under spur of the furies against the mid-day sun. Occasionally the forest birds take a plunge in one of these vases of Nature, and even the shy and comely partridge has been seen dipping his beautifully dappled plumage in these pellucid summer pools. The small rifted clouds wandering lonely in space become intangible as they rotate their momentary eclipse of the sun upon these liquid lens. The skies benignly bent over through the trees in a living panorama. It were easy to imagine the whole planetary system, with attending satellites, forming anew their orbits and revolving around the solitary pool in which no star-dust can be seen, smooth and imperturbable and as fathomless as the infinite ocean of ether into which no plummet line has ever been cast.

The two head branches of The Big Gully, known as the Townsend and Benedict, unite a few rods above where Gage's saw-mill stood. A few steps below The Forks, as it is called, is a serriated precipice, somewhat broken, over the entire descent of which rushed a roaring cataract or a turbid Niagara of rapids during the prevalence of great freshets, or when the snows of winter vanished with a heavy rain.

At the point of the intersecting streams, or Forks, is a beautiful table of rocks lifted just above the reach of ordinary freshets. The rocky table is overlaid with a rich and deep bed of moss. Nature never provided a more luxuriant or inviting bed of repose than this embowered little promontory of moss in the woods, open to the sunshine like a vista of paradise upon the southern and eastern sides, yet gently folded in the arms of enchantment by the evergreen boughs of the hemlocks upon the northern and western borders. This is the beautiful feature of The Forks. Upon either side of this natural bower is the sylvan stream to invite day-dreams by its musical

cadences and sonorous sonatas, while all about are the ever inviting hemlocks in which the birds of summer voice their melodies.

During the earliest recollections of the first settlers, distinct trails of the Aborigines remained through portions of the forests bordering The Big Gully. One of the plainest outlines of their forest pathways led from the southeast in a gradual descent down along the south bank to The Forks. The same trail extended southeasterly, passing over the spot where the stone school house of district number 7 is located; thence southeasterly to the Indian village near the Sand Bar on the west side of the North Branch of Lake Keuka. Another Indian trail was visible, in the very early pioneer days, along the south side of the Townsend branch from near the headwaters to a natural cove a little above the spot where the saw-mill of John and Cyrenus Townsend was erected. Another trail led from the north across the stream to this cove. At this intersection of forest paths was an inviting plot of level ground in a well sheltered nook, where, during countless moons of time the Indians used to get together to boil maple sap till it was exceedingly sweet to their taste; and here they held high carnival for days and nights together in the thawy period of early spring-time, before the buds started on the sugar maple trees. They pitched their wigwams on this little plateau of the bed of the stream, feasted on venison and other game of the forests, danced, and shaped their bows and arrows for their hunting expeditions.

Here, also, some of the skilled of the pre-historic potters came and pitched their tents in summer to work in the clay of superior quality in the bed of the stream a few steps east of their encampment. Out of this most excellent bed of clay—than which there is none like it in this region of the State—the potters of primeval times formed calumets, kettles, and various other of the ancient articles of earthenware. Broken fragments of their handiwork in burned clay have been found at various points easterly along the course of the stream and adjacent localities. Southwesterly along the banks of another stream, flowing in an opposite direction from this branch of The Big Gully, known as Five Mile Creek, that has one of its headwaters upon the same water-shed as the Townsend branch of The Big Gully, and which flows into the Cohocton River, have been found remnants of this ancient pottery. Fragments of the ancient pottery made from this bed of clay in The Big Gully, the writer has been privileged to examine in the Smithsonian Institution at Washington.

The water coursing through this gorge has undoubtedly worn its way from the surface to its present depth since the glacial period. While the Gu-ya-no-ga Valley was a lake that extended about two miles westward up the West Hill range, as evident by a shore

line still plainly visible here and there along the hillside where the earth has never been changed by any attempt at cultivation, and about the same distance up the East Hill range, The Big Gully was plainly a water-course formed as the glacial lake receded to the south and east, thereby uncovering its valley bed which existed when its outlet flowed northward. When the southward recession took place after the northern outlet was dammed up, an outlet was channeled through between what is now the southern base of the East Hill slope and the northern one of Bluff Point, leaving that promontory an island, while the southern head of the lake became an outlet into the Chemung River. When the final outlet was forced from the foot of Lake Keuka through the shale rocks to Seneca Lake, the waters so far subsided that the circle of waters between East Hill and Bluff Point occupied a slight elevation above the present lake level, and gradually vanished. As indicating this analogy that Bluff Point was once an island, the writer has found fresh water shells as well as pebbles at various points along this depression.

That these changes took place before man appeared is too evident to require elucidation. The surface of the earth was in the throes of a rock-grinding, centuries-moving ice cap a mile or more in thickness. During this vast lapse of time succeeding the glacial recession, unwritten upon the rocks or in the layers of soil, The Big Gully was coursing down the hillside into the valley of the former lake.

From careful estimates by eminent scientists as to the action of a stream of water upon the rocks over which it flows, it is safely within the limits of probability to reckon the age of The Big Gully as more than ten thousand years from its inception to the present time. Watkins Glen, a lesser average stream than The Big Gully, though maintaining a steadier water-flow, owing to the many springs that supply it, was visited by Prof. Louis Agassiz, one of the greatest geologists of any time. He read the chronological tables of the rocks and calculated their wearing away under the action of the stream, from the summit of the cliffs to the present bed of the water course, and unhesitatingly declared, after full investigation and deliberate calculation, that here was unmistakable evidence of the work of more than twenty thousand years.

The bed of The Big Gully is a prolific source of gratification to the botanist. From its extended water-shed the seeds and roots of many rare plants are conveyed to its capacious depths. The late Dr. Samuel H. Wright, an eminent botanist as well as a general all-around scientist, stated to the writer some years ago that The Big Gully afforded him the finest and most desirable field work he had found in many a year.



Some of the most beautiful scenes mortal eyes ever beheld abound at varying intervals all along this enchanting stream. Continually diversified scenery surprises the explorer of its cool rocky defiles. There are resounding galleries, slumbrous caverns, echoing grottos, gorgeous chambers, craggy castles, ideal retreats, shady bowers, refreshing ripples, balmy banks, solacing shadows, miniature wildernesses, and a perpetual profusion of wild grandeur and subdued beauty beyond expression, portraying every mood and tense of Nature.

### VARIOUS NOTES.

Captain William Thrall was a very early settler in Jerusalem. He purchased land on the Green Tract and set out an orchard where he lived, bringing the trees from Benton. The orchard is still standing. It was for many years the Cyrenus Townsend place. Captain Thrall was a Revolutionary soldier in command of a company during the Colonial struggle for independence. He was buried on the place where he lived, the spot being in the orchard. Nothing marks the place of his burial.

Daniel Brown was one of the first settlers, and it was said by some of the original pioneers that his log house was the first building in the township.

As late as 1810 the township of Jerusalem contained only 450 inhabitants, exclusive of Bluff Point.

Solomon Ingraham cut the first tree on the Friend place.

Daniel Lynn was one of the early pioneers. He lived near the entrance to the Harris Cole Gully.

The Captain Benjamin Stoddard house was destroyed by fire on Thursday night, March 1, 1900. It was one of the landmarks on the Green Tract. A great snow storm prevailed all the night before and the day previous to the fire. The snow was about three feet deep on a level when the house burned. The barn which was destroyed by fire some years previous, was the first frame barn erected on the Green Tract.

Since the chapter on Early Settlers was printed, the writer is informed by Mrs S. E. Long that a direct descendant of the line of Townsends therein alluded to, is a resident of Jerusalem, to wit: Mrs. Mary Johnson Roselle, who is a daughter of the late Emma Townsend Johnson, of Penn Yan, and resides in the north part of the township. Mrs. Long is a relative of the Townsends referred to. Her grandfather, Ashabel Beers, came from Connecticut in 1809, and in 1816 settled near Kinney's Corners and some years later on the farm in Jerusalem where he resided till his death in 1865, aged 81 years. His first wife was Elizabeth Townsend, daughter of Uriah Townsend. He erected one of the first frame houses in that part of



Jerusalem, which attracted much attention. Upon this place which was afterward the home of his son, Major Ashabel Beers, have been found many relics of stone handiwork at various times, on the part of Todd Beers, his son, who has made a collection of them. There was also a "deer lick" on the place, where Indians probably came to lie in wait for their game.

Jonathan Davis transported the flour of two bushels of wheat 65 miles from Athens, Pennsylvania, to the Friend's settlement on the west shore of Seneca Lake, except about twenty miles of the distance conveyed over Seneca Lake. Otherwise, he carried it all the way.

Peter M. Dinehart built the store in Sherman's Hollow in 1883. He was postmaster at Friend eleven years.

Bar Bay is the name given by Dr. James C. Wightman to the portion of Lake Keuka west of the Sand Bar, and separated by it from the main body of the lake, at Branchport.

Hyra Chase was an early settler who built and occupied a log house at the forks of the roads a short distance west of the stone school house on West Hill. It was afterward occupied by Adam Shutts and family.

George Johnson, who came to Jerusalem in May, 1849, with his father, Daniel Johnson, did a large commission business in Branchport several years. He bought everything the farmers had to sell. He was a great cattle buyer and drover. He drove herds all the way on foot to New York, 450 miles, requiring from 30 to 60 days to go through. One season he had 244 head in one drove.

The only stationary saw-mill now existing in Jerusalem is that of William A. Kennedy, at Branchport. At this mill logs are sawed into lumber. Grape basket material is made in large quantities. There is also a planing machine and other appliances for general custom work.

As shown by a map of Ontario and Yates Counties in 1829, Jerusalem had one grist mill, eight saw-mills, one distillery, and one ashery.

Isaac Adams came to Jerusalem from Westchester County in 1839. Pedrick built the saw-mill for him. In 1860 he put up a grist mill which was burned down about eight or nine years afterward.

George Heck came to Bluff Point about 1830. He was the earliest of the Hecks in Jerusalem.

Jerusalem has had a veritable human antiquity. It seems at first thought that the mode of living by the first known people of earth long since existed only in ethnological works. But a primitive instance is within the memory of some who are living who saw and knew an actual cave-dweller. Mrs. Jane Hall lived quite a long time in a rocky cave a short distance east of the "Shanty Plains"

school house. She had a bed in it, cooked her food, ate and slept there, alone. The cave-room was about as high as the ordinary room of the pioneer log house.

Seth and Ephraim Jones were early settlers in Branchport. They conducted a cooper shop which afterward became the residence of Charles Stebbins. Eph. Jones was a poetical wag whose keen local satires are still remembered by some.

Richard Hawley and John Conley conducted a potash factory in Branchport in the early days of the village.

There may properly be considered four villages in Jerusalem: Branchport, Kinney's Corners, Keuka Park, and Sherman's Hollow, of which the first named is the largest and most important as it is the most advantageous to the larger number of people within the limits of the township. Branchport is favorably located for a village of much larger size and importance.

Spafford's Gazetteer of the State, published in 1824, says:

"Jerusalem, a township, is about six miles square, exclusive of the tract between the arms of Crooked Lake, which extends south near six miles. Bluff Point, this singular peninsula, deserves mention as a curiosity. The land of Jerusalem is tossed into waving hillocks, principally a pretty stiff argillaceous loam, crowned with handsome summits of arable land, between which are beautiful vales of good extent. The scenery is wild and romantic. In the northwest there is a small inlet into the arm of the Crooked Lake, on which there is a grist mill and six saw-mills. Population of the township, 1,610; 383 farmers; 29 mechanics; five free blacks; no slaves; taxable property, \$115,065; electors, 329; 6,814 acres of improved land; 1,705 cattle; 273 horses; 4,025 sheep; 9,810 yards of cloth made in families in 1821."

In 1900 there were seventeen log houses in Jerusalem, to wit: Two on the Samuel Davis place, now owned by his great grandson, Guy M. Davis; one on the Joseph Cogswell place, now owned by Stanley Squires; one on the Ranthus C. Timmerman place; one on the former Howland Hemphill place, the only one then on Bluff Point; one on the Robert Comstock place, near the residence of Chester C. Culver; one on the Martin Henshaw place; one where David Hughes lived at the south summit of the Sherman's Hollow hill; one on the Herries place, south of Darby's Corners; one on the Leonard Stever place; one on the Thomas Bordwell place, both in Guyanoga Valley; one on the former Amasa French place, west of the white school house, now owned and occupied by James Potts; one on the former John Race place in the east part of the township; one on the former James Way place; one opposite the George Crofoot place; one on the Hanford Perry estate; and one on the James Wilcox place, now owned by Henry McLoud. Eight of these houses

were occupied as dwellings, that year—1900. It is worthy of note that the log house of James Potts when erected had a loop-hole a few inches square on the south side, high enough to peer through and aim fire-arms. It is thought this was designed for a look-out for hostile Indians and wild beasts and through which to open fire on either. As the Big Marsh was a natural rendezvous for wild animals in early settlement days, it seems quite probable that this orifice on that side of the habitation was designed to give the settler a rifle range on the four footed enemies. Few of these memorials of the brave pioneers remain, and only two of them were occupied in 1908.

George Brown built the first grist-mill in Jerusalem about 1812. The Friend's saw-mill was built in 1797.

Richard Smith, of the Friend's Society, built the first saw-mill where David W. Smith's was afterward erected.

The first steam grist-mill at Branchport was close by the lake shore, and was erected by Peter H. Bitley in 1847.

Sabintown was the name given to an early settlement, about 1798, on East Hill, in and about the section near where the school house is located, west of the Ezekiel Clark place. The first residents were Asa and Burtch Sabin and their nephew, Hiram Sabin, with their families. Other early settlers thereabouts were Gideon Burtch, Braman Burtch, and Hezekiah Dayton.

Jerusalem had 152 soldiers in the War for the Union, of whom thirty-three died in service.

The road extending past the John Ingraham place and stone school house, was one of the earliest in the township, existing as early as 1803. In the following year the road was laid out from John Ingraham's southwesterly to Italy—then known as Middletown.

No distillery was ever erected on the Friend's Tract. Daniel Brown, jr., had a distillery on East Hill where the late Cyrenus Townsend resided. Giles Kinney had a distillery at Kinney's Corners, and there was one at Branchport where Edward Rynders resided. There were at least three others in Jerusalem of which the writer has too indefinite information to make a statement.

Kashong, referred to elsewhere in this work, was on a farm owned some time ago by W. W. Coe. It is close at or on the Ontario County line. A detachment of 400 men were sent there by General Sullivan in September, 1779, to destroy the Indian village known as *Gotheseunquean*. The diary of Capt. Fowler, of the expedition, mentions it as *Kashanquash*, which is certainly reliable.

Originally, Jerusalem was formed as a township in 1803. Jemima Wilkinson gave all this region the name of New Jerusalem, which as then recognized upon its general organization in 1789 in-

cluded Benton, Milo, and Torrey within its somewhat indefinite boundaries. In 1791 a bush house was put up and a clearing begun by members of the Friend's Society, in Guyanoga Valley, on lands now owned by James G. Alexander. Here the Friend and her society first settled in Jerusalem. The Friend established her residence there in 1794.

Daniel Guernsey surveyed this township in 1790, with compass and chain, when it was all a dense wilderness. Stafford C. Cleveland's "History of Yates County" says:

"Forty-seven years thereafter, when he was 77 years old, his deposition was taken at Monroe, Indiana, with regard to this survey, to be used as evidence in a suit involving the title to lot 9, wherein Rachel Malin and David B. Prosser were plaintiffs, and Joseph Ketchum was defendant. Mr. Guernsey stated in his deposition that he and Noah Richards made a contract in March, 1790, with Benedict Robinson, for the survey in question, and that the work was begun June 30th. Abram Burdick and Nathan Burdick, his son, assisted me as chainmen, and Benedict Robinson and Thomas Hathaway accompanied us four days in traversing and establishing the exterior lines of the township. Benedict Robinson erected a cabin near the lake and employed Nicholas Briggs, Seth Jones, Peter Robinson, Jabez Brown, and a negro boy named Zip, to assist in surveying and clearing a lot for improvement. Here we all resided and were supplied with victuals, and directions both as to surveying and clearing, by Benedict Robinson, who resided with us, except when he was called abroad on business, till about the 20th of September. During this time Thomas Hathaway visited us but seldom."

According to the census of 1910 the population of Jerusalem was 2,444.

There are about 150 miles of public highways in Jerusalem.

Darwin Shattuck, a native and life-long citizen of Jerusalem, was the inventor of the clover seed huller.

In the days of the Crooked Lake Canal, when grain and other products were shipped from Branchport on canal boats, there were eight stores in the village, each doing considerable business, besides a foundry, tannery, cabinet and cooper shop, and three boot and shoe establishments, a tailor shop, and other industries.

The Raymond place on East Hill, now owned and occupied by Benjamin Franklin Raymond, has been in possession of one of the Raymond families for a full century of time. The original owner was generally known as Deacon Raymond, who made the first clearings and was a sturdy pioneer. The present occupants, Mr. and Mrs. Raymond, enjoy the esteem of a large circle of friends.

Clarence F. Stone and Verdi Burtch have made a special study of birds—their life, habits, migrations, nesting, songs, plumage,

and other interesting phases of our feathered friends—and each have contributed articles to various publications devoted to ornithology, in which commendable and gratifying division of knowledge they have attained a reputation justly and deservedly earned through years of devoted study and observation.

Not long ago the church history of Jerusalem was prepared and given quite fully by the writer in the Yates County Chronicle. For this reason it does not appear in this work, as it was so recently published that those who cared to save it had it as complete as it could be developed.

Charles F. Randall, whose home is romantically situated upon the northern bank of the picturesque gorge in the great West Hill range, has taken some very fine views of this wonderful glen known as The Big Gully. He has photographed and developed other local scenes which merit wider recognition than they have received. The writer of this work takes special pleasure in acknowledging his appreciation of the views in The Big Gully which are engraved from photographs by Mr. Randall and reproduced in this volume. Mr. Randall is a natural artist, as well as one by education and experience. He executes some very excellent work which would attract attention if introduced among people anywhere who loved the beauties of Nature or works of art. With the unassuming characteristics of a true gentleman, with becoming modesty about his capabilities or accomplishments, Mr. Randall's skill and knowledge of one of the finest arts known to man does not meet with the extended recognition his work merits. He is gifted with a versatility of faculties and is a genius in floriculture and a variety of handicraft.

Swimming across Lake Keuka is considered a notable feat for a good swimmer. It is an endurance test to which many aquatic experts are unequal. That a young lady should succeed in so doing, is quite extraordinary. Yet, Miss Helen Stark, daughter of the late Martin C. Stark, of Penn Yan, swam across Lake Keuka from Coryell's Point, about four miles south of Branchport, on the west side of the North Branch to Bluff Point, one day in the summer of 1889, as near as can be recalled. She was then only ten years of age. A few years later she swam from Purdy's to the old Ark, near Penn Yan, a considerably longer distance than across the lake. Her sister, Miss Flora Stark, swam across the lake from Ogoyago about 1896, and some years later she swam across from Ogoyago to Central Point. The late Martin C. Stark was an excellent swimmer and early taught his children this praiseworthy accomplishment. The writer has been informed that Miss Florence Wheeler, of Hammondsport, at one time swam across the lake.



## RETROSPECTIVE.

No one whose life began after the log houses of the pioneers became a thing of the past can but vaguely comprehend the hardships and privations endured by the original settlers. Incessant toil and self-denial of many of the naturally prime comforts of existence was the common lot. Even necessities were often beyond attainment.

Log houses were synonymous with and suggestive of frugal living, plainest of food, crude husbandry, simplest devices along with hard labor and such meager possibilities of enjoyment as the unsubdued soil wrested from the primal forests afforded.

The building of the log house was the first essential of pioneer life. The logs were cut the required length for sides and ends and hauled by oxen to the spot for the house. The neighbors came, sometimes long distances, to help put up the log abode for the settler, each with an ox team, or if too poor to own one, with an ax to help at the raising of the cabin. It was a "bee" at which all took a hand cheerfully and with good neighborly spirit. When sufficient logs were hauled together, a man was stationed at each corner with an ax in hand to notch the logs to fit each other, side and end, after they were rolled up on skids to position. Generally, the rafters which were hewn beforehand, were placed on the sides of the top layer of logs and pinned with hard wood pins a plump inch in diameter to fit the holes made at the top and bottom with an auger. Thus the raising was completed and the settler could then put on his shingle roof and the habitation was enclosed.

The fire-place was usually made by laying smooth flat stones close together for the bottom of the chimney which was built up of stones well mudded together and projecting above the roof. The hearth of the fire-place was formed by the extension of smooth flat stones at the base of the chimney even with the floor of the house. The fire-place was equipped with a simple iron crane fastened into one side of the chimney upon which to hang kettles for boiling meats and vegetables, and two andirons upon which to place the forestick and backlog so as to give an air draft under the fire. The chinking wood of smaller and generally dry fagots was placed between to accelerate the fire which when well under way was fed with branches of green wood. The fire-place would usually admit of fuel three or four feet in length.

In those days matches were unknown, and the only means of obtaining a fire was by striking flint stones together, the sparks thus generating and dropping into tinder beneath and resulting in a small blaze. This was sometimes a slow and tedious mockery when the tinder was not in proper inflammable condition. It was therefore important to cover up with ashes the remaining coals in the fire-place

at night for starting fire the following day. Otherwise a long trip had to be made through the cold and snow, in winter, to some distant habitation in the forest to borrow fire from a more fortunate settler. Some pioneers did not possess the flint process of original fire.

As may be imagined, the fire-place was the natural dispenser of comfort and cheer to the household. It was the solace after the labors of the day. There was something cheery in its flames of light and warmth radiating about the room as they forked out and continually pointed up the chimney gorge. Around the fire-place clustered the family associations. The earth in its shadow of nightly turn from the sun afforded the opportunity for musing and indulging in such pastimes as could be devised. Perchance some neighbor called to while away an evening in visiting, exchanging stories and experiences. There was consolation to the men in smoking the pipe of peace, and sometimes the good housewife participated in its solace. The pipe was lighted with a brand from the glowing fire or a live coal from the bed of embers.

Those were the days of genuine buckwheat cakes, after the pioneer had sufficient clearings upon which to grow the delicious pancake material. The good housewife neatly browned the cakes on a griddle hung over the fire, and as each one was baked it was buttered and covered, the next one placed on top and likewise buttered, and so on till a stack was built up sufficient for the family repast, all nicely warm and buttered through. They were a delicious feast.

No kerosene lamps lighted the early log cabins. The first light was an extended rag in a saucer or dish of grease, lighted at the end over the edge of the dish. This crude method of illumination was superseded by dipped candles, the simple process of making these being familiar to many yet.

Men made flails with which they threshed out by hand whatever grain was grown. This was usually one of the winter occupations. No threshing machine was yet invented, and the first only crudely pelted out the grain and did not separate it from the chaff or straw. Later, the separator was invented, crude at first, merely separating the straw from the grain and chaff. It was later improved to separate both straw and chaff from the grain. The first settlers had no means of cleaning grain except to take a shovel and dip up the grain and slowly let it sift down so that the wind would winnow out the chaff and dust.

As cellars could not be placed under the log houses, the settlers buried their potatoes and vegetables, and apples if they were fortunate enough to have any. They made mounds of straw and earth over them so that a hole could be opened during the winter to take out some for use and then firmly plugging the hole with straw. They seldom lost any products by freezing that were thus stored.

While the country was new and few could have any hay for their

stock, Samuel Davis related that some of the early settlers went over to the Big Marsh in the south-western part of Jerusalem and cut and hauled home with their oxen several loads of wild marsh grass. They considered themselves very fortunate when they could obtain it.

The clearing of the land and getting it in condition to shovel plow was the hardest and longest struggle of the settler. After chopping over a piece of ground it was the custom to make a logging "bee" to which every man for quite a distance around would turn out with oxen and chains and see which could make the biggest haul to the heap to be burned. Think of the intrinsic value of the timber thus wasted. The settlers were anxious only to get at the soil. After the fallow was cleared and burned, a vast amount of work was ahead in picking up and burning the scattered fragments. Then came the shovel plowing between the stumps, "rooting," and agitating so much of the soil as the crude butterfly drag could reach. Thereafter the sowing of the winter wheat broadcast, and the following summer gathering it with hand sickle, an acre a day being considered a good day's work. Threshing it out was performed with hand made flails on the out-door threshing floor before barns were constructed.

In the pioneer days the housewife usually had a hand loom in which she wove the cloth for the clothing of every member of the household. The wool as it came from the bodies of the sheep was carded with a pair of hand cards, a simple contrivance of small wires, all even length, fastened into a flat and small piece of wood to which a handle was attached, there being two of them, resembling a right and left handed pair of curry combs. With these the housewife worked the wool into rolls. The rolls were spun into yarn on the spinning wheel. The yarn was then woven into cloth on the hand loom, a tedious process, thread by thread carried by the shuttle between the upright strands, and as finished the cloth was rolled up on a wooden cylinder, with a catch attached to keep the whole process taut.

Cradles and trundle beds for children and most other articles of furniture were made by the ingenious settler.

Some of the early settlers were expert wood-choppers. The wood-chopper who could not cut and put up two cords of four foot wood in a day was considered a slow workman. The rate usually paid for cutting and putting up a cord of four foot wood in those days was twenty-five cents a cord, the chopper to board himself.

How those good old fire-places with their enormous combustible capacities, served the three-fold requirements of the settlers—lighting, heating, and cooking—their glowing embers radiating through the picturing imaginations of the succeeding generation!

Anything like a fully adequate description of the conditions and circumstances of the original pioneer would fill a volume. It is only aimed herein to allude to some features of those times when men were

of necessity more neighborly and obliging than after many of them became to a degree financially independent.

This was the transition period between the wilderness and civilization. Between the bark shanty or log house of the wood-chopper and the comparatively palatial residence of the machinery-equipped tiller of the clear fields of today.

Men or women in rural communities no longer manufacture wearing apparel. Matches and kerosene oil lamps are in universal use. Cookery upon stoves is reduced to easy accomplishment. Much of the burden of farm labor is shifted to horses attached to machinery. Labor-saving appliances are all along the line of human endeavor. Market facilities are multiplied. Hours of labor formerly from sunrise to sundown, are reduced to ten hours, while the laborer for others gets about double the pay of half a century ago.

Neither any prescience or mental penetration of the wisest seer can see beyond the veil perpetually obscuring the future and reveal to any generation what shall be unfolded with any lapse of time. It is given to man to know only of the present and whatever he can find in the records of the past. If these bear their full measure to his mind he can calmly and philosophically approach the unknown as one gazing for the first time upon the apparent meeting of the boundless blue ocean and sky at the farthest limit of mortal vision.

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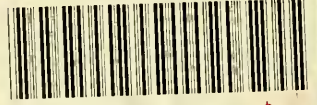




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